ANNUAL PROGRESS REPORT

OF THE

SUPERINTENDENT,

HINDU AND BUDDHIST MONUMENTS,

NORTHERN CIRCLE,

FOR THE

Year ending 31st March 1919.

Lahore :
PRINTED BY THE SUPERINTENDENT, GOVERNMENT PRINTING, PUNJAB
1920.

Price : Re. 0-6-0 or 1s.

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Annual Progress Report of the Superintendent, Hindu and Buddhist Monuments, Northern Circle, for the year ending 31st March 1919.

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ANNUAL PROGRESS REPORT.

PART I.

DEPARTMENTAL NOTES.

1. *Touring.*—I held charge of the office of Superintendent, Hindu and Buddhist Monuments, Northern Circle, throughout the year under report. I spent 225 days on tour including my halt of 110 days on duty at Simla. The remaining 140 days were spent at the headquarters and devoted to the usual office routine, deciphering of new inscriptions, preparation of conservation notes and other works of similar nature. Time was found during my stay at Lahore to examine the stone inscriptions (*prasastis*) preserved in the Central Museum and as most of them, though fragmentary, had not been deciphered or published, estampages were made of them. All these inscriptions have now been deciphered and are included in the descriptive list of inscriptions at the end of this report; summaries of their contents are also incorporated in a special note in Part II of this report. The following places, some of which had not hitherto been visited by me, were inspected during my tours:—Panjaur, Kurukshetra, Kalsi, Mehrauli near Delhi, Rohtak, Katas, Malot, Baghanwala, Murti near Choa Saidan Shah and Taxila in the Punjab and Hastinapura, in the Meerut District, Bilsad and Soron in the Etah District, Kampil in the Farrukhabad District, Garhwa in the Allahabad District and Sarnath in the Benares District in the United Provinces. On some of these places inspection and conservation notes have since been prepared. At other places, I found new inscriptions and sculptures, etc., which had not been noticed or adequately described before. On the 22nd March I attended under orders of the Punjab Government a Darbar held by His Honour the Lieutenant-Governor at Rawalpindi, to receive the badge of the title of Rai Bahadur which the Government had been graciously pleased to confer upon me on the 1st of January 1919. While I was at Rawalpindi, His Honour Sir Michael O'Dwyer, G.C.I.E., K.C.S.I., and Lady O'Dwyer expressed a desire to inspect the ancient ruins of Taxila on the 23rd March. I accordingly proceeded at once to Taxila to await their arrival there. Owing to a slight indisposition and bad weather His Honour and Lady O'Dwyer were unable to visit Taxila, but Miss O'Dwyer and certain officers of the Punjab Commission did and were conducted over the principal monuments.

2. *Preservation of Hindu and Buddhist Monuments.*—During the year under report Rs. 3,290-1-10 were expended on special works of conservation and Rs. 1,201-10-0 on annual repairs to Hindu and Buddhist Monuments in the Punjab. The special works executed were those carried out at Malot, at the Buddhist stupa (*vide* p. 12 below) at Katas in the Jhelum District and the temples of Masrur and Baijnath in the Kangra District. In the United Provinces the expenditure on special works of conservation, etc., amounted to Rs. 4,406-10-4, out of which Rs. 1,000 was provided from the Imperial grant for archæological purposes. A sum of Rs. 564-8-0 was devoted to annual repairs in these provinces. The monuments that received special repairs in the United Provinces were the Jaina and Brahmanical temples at Deogarh in the Jhansi District, the antiquities of Dwarahat in the Almora District, and the Buddhist ruins of Sarnath in the Benares District. A detailed account of some of these works will be found in Part II of this report. Proposals in the form of conservation notes for special works at Saheth (ancient Jetavana), Gonda District, Gupta relics at Bilsar, Etah District, and Sankisa in the Farrukhabad District, were submitted to Government for necessary action.

Reports on the condition of monuments in the Punjab and the United Provinces were, as usual, received from officers of the Public Works Department, but do not call for any special remarks here.

3. *Protection of Ancient Monuments under Act VII of* 1904.—The names of monuments declared "protected" under the Ancient Monuments Preservation Act, VII of 1904, during the year under report are given in Appendix F, which also includes an up-to-date list of all protected Hindu and Buddhist Monuments in the Punjab and the United Provinces. It is satisfactory to note that no injury of any kind to any of the monuments in my charge came to my notice during the year under review.

4. *Museums.*—The additions to the archæological section of the Central Museum, Lahore, consisted of nine Greek didrachms, which were purchased by the Curator, on the recommendation of Mr. R. B. Whitehead, I.C.S., and a series of old paintings of the Basohli school. The annual report of the Curator contains interesting remarks on these paintings, the conclusions deduced being (1) that the Basohli school has possibly a pre-Mughal origin, as the paintings show more trace of Jaina than of Mughal traditions and (2) that the so-called "Tibeti" pictures are but productions of this school of a later date.

Muttra.—The acquisitions made for the Museum of archæology, Muttra, by Rai Bahadur Pandit Radha Krishna during the year 1918-19 comprised 56 stone sculptures, and a find of clay moulds for forging *punch-marked* coins (*puranas* or *karshapanas*) at Muttra. The clay moulds were excavated by the Honorary Curator in the Katra mound. The sculptures, with the exception of fourteen Gandhara ones, obtained in exchange for certain Mathura sculptures in the Museum, were all acquired by him at his own expense and presented to the Museum as a free gift. The fourteen Gandhara pieces referred to above (Museum register Nos. 1543 to 1556) are said to have been found at Madhuban and Maholi near Muttra in the excavation of foundations for houses about a hundred years ago, and if this information were correct these sculptures would have an important bearing on the relationship of the Mathura school of sculptures to that of Gandhara. The remaining sculptures which are in the Mathura style represent Brahmanical, Buddhist and Jaina deities, but only three of them bear inscriptions. One of these latter pieces (No. 1557) is a headless statue of Buddha (height 2′ 1″), with a Brahmi inscription of two lines. The epigraph is dated on the 30th day of the 2nd month of *grishma* (hot season) in the year 22, and states that this image of Buddha was installed on the date specified, in the Pravarika-vihara. As far as I am aware, the name of this monastery is not yet known from any other source. The second inscribed piece (No. 1558, height 1′ 3″) is a fragment of the pedestal of an image, which we learn from the inscription engraved on it, was one of the Bodhisattva, *i.e.*, Gautama Buddha before his enlightenment. The date of the inscription is the Kushana year 20, the fourth fortnight of the Hemanta season, the figure for the day being lost (p. 4).

The find of clay moulds referred to above has been described by Mr. Panna Lal, I.C.S., and I reproduce the following particulars about them from his account. "The find consists of nine flat circular discs of baked clay, 2·35 inches in diameter, and varying in thickness from ·15 to ·3 inches. Three such discs laid on each other formed one double mould in which two sets of coins could be made at once. One complete set was found and fragments of others. There being five impressions on each surface, ten coins can be manufactured at each operation." The coins which were forged in these moulds were punch-marked coins, and the moulds being described must be earlier than the 6th century B. C.

The Honorary Curator attended the Museum on 290 days during the year and, in addition, spent 10 days on tour in the Mathura District to inspect ancient sites and acquire antiquities. The Honorary Assistant Curator Pandit Rama Chandra Vidyaratna, M. R. A. S., worked zealously throughout the year, as also the Clerk and Custodian Pandit Durga Prasad.

In connection with the all-important question of the extension of the Museum for the accommodation of the many valuable antiquities now lying in a temporary iron sheet roofing shed and many others, it is gratifying to me to be able to record the fact that during the year under report, the Government of India in the Education Department were pleased to draw the attention of the United Provinces Government to my remarks in my last year's

report regarding the extreme desirability of extending the Museum. The United Provinces Government replied that early steps would be taken to vacate the present Tahsil Buildings for the housing of the surplus antiquities of the Museum. This solves a part of the difficulty. The Tahsil Buildings, as they stand, are, however, scarcely suited for a proper display of the antiquities and even for a temporary use, considerable alterations will have to be made in them at considerable expense. It is, therefore, suggested that instead of any money being spent on the adaptation of the Tahsil Buildings, arrangements may kindly be made at once to allot the funds required for the extension of the present Museum building in accordance with the designs prepared by the late Mr. G. Sanderson under the instructions of the Director-General of Archæology in India. Mr. Sanderson proposed two alternative schemes; one of which was finally approved by the Director-General. It is therefore strongly recommended that now that the site required for the necessary extension of the Museum is being made available, early arrangements may also be made for the commencement of the work.

Lucknow.—The catalogue of the Mughal coins deposited in the museum was brought up to date and will be published shortly. The Curator made a considerable progress in listing the Gupta and Pathan Kings. He also contributed a number of notes on certain antiquities in the Lucknow Museum to the Numismatic Supplement and the Epigraphia Indica. During the year under review the Museum received a number of Gandhara and Magadha sculptures from the Indian Museum, Calcutta, and 243 coins.

Sarnath.—The only antiquities added to the Archæological Museum at Sarnath during the year were a number of stone sculptures which I discovered in the course of some excavations on the site of the Deer Park. These sculptures, which are described in Part II of the Report, include a statuette of Tryambaka-Mahadeva or possibly Bhairava of a hitherto unknown type, and an interesting two-armed seated image of Vajrasattva.

A noteworthy event in the history of the Archæological Museum at Sarnath was the creation of a post of an educated Custodian on Rs. 50 per mensem on my recommendation in which the Director-General of Archæology concurred. The Local Government were pleased to appoint to this post Babu Chhote Lal, who had been employed as a Sub-Overseer on several occasions to assist in the excavations of the Director-General of Archæology and the Superintendent, Archæological Survey, Eastern Circle, and was thus fully qualified for the post. I need only add that he is fully justifying his selection.

5. *Epigraphy.*—During the year 1918-19, I copied about 90 new inscriptions, of which 77 have been deciphered and included in Appendix C. Perhaps, the most interesting lot are the 20 inscriptions in Gupta and later characters, obtained from various places in the Punjab and the North-West Frontier Provinces, and now preserved in the Lahore Museum, which have not been properly published anywhere, with the single exception of the Kura (District Shahpur) Prasasti of Toramana Jauvla. The contents of these inscriptions are summarized in a special note in Part II of this report. Besides the three Gupta inscriptions, Nos. 1-3 in the list, they include a fragmentary Prasasti (No. 5) of Sri Bhojadeva, probably the same as the Pratihara Bhojadeva of Kanauj; a fragmentary inscription (No. 4) of a certain Raja Satrughnadeva, who cannot be identified as yet; two Sarada epigraphs of the Sahi kings Bhimadeva and Jayapaladeva (Nos. 14 and 6); an incomplete inscription (No. 9) of the reign of queen Didda of Kashmir; and two others dated in the reign of Hammiradeva, who should probably be identified with Mas'ud, the son and successor of Amir Mahmud of Ghazni. It should be noted that Hammira is presumably only a sanskritized form of the Persian title of Amir. In connection with the inscription of the Sahi King Bhimadeva referred to, it is to be observed that the name of his father, which is not completely preserved, ends in *varman*, which is usually suffixed to names of Kshatriya princes only. I am, therefore, inclined to think that this inscription furnishes indisputable evidence of the Sahi Kings having belonged to the Kshatriya clan, and not the Brahmana *varna* as stated by Alberuni and accordingly accepted by modern historians.

Among the inscriptions copied at Mathura two deserve special mention. One of them which is carved on the pedestal of a Bodhisattva image acquired for the archæological museum there, by Rai Bahadur Pandit Radha Krishna, is dated in the Kushana year 20 in the reign of Kanishka. The latest date for the reign of Kanishka, that has so far been obtained is Samvat 18. The present inscription reduces the interval between Kanishka and his successor Vasishka by two years. The reign of the former king must, therefore, have come to an end between the years 20 and 24, which latter is the date of the well-known *yupa* inscription of the time of Vasishka at Mathura, and is the earliest date we so far have for Vasishka. The other inscription is dated in the Kushana year 22, but unfortunately does not contain the name of the king.

At Delhi, I copied 12 new inscriptions, which are carved in the Kutb Minar and on the iron pillar at old Delhi. These inscriptions are also noticed at some length in Part II of this report. Here, it is only necessary to mention, that one of them, a brief record of about the 17th century A. D., designates the Minar as a Kirti-stambha, which finally disposes of the Mazina theory about the character of the tower. Another Nagari inscription of the time of Firoz Shah Tughlaq describes the Minar as situated in the temple of Sri Visva-Karman but the exact significance of this statement is not yet clear.

The inscriptions examined at Soron (Sanskrit : Sukara Kshetra) in the Etah District, are mostly pilgrims' records, but they throw useful light on the history of the temple to which they belong. One of them, an interesting Prasasti in Sanskrit, which obviously does not belong to this temple, is dated in Samvat 1245 in the reign of a certain ruler Madanapaladeva, whom I am unable to identify at present. In his Archæological Survey Reports, General Cunningham complained that he was not admitted to the Jain temples at Kampil (Sanskrit Kampilya), which were said to contain important inscriptions. I had the privilege of being not only admitted to the temples, but also of preparing estampages of most of these inscriptions. I was, however, disappointed to find that these inscriptions were only late votive records of the 15th to the 17th centuries A. D., and of no historical importance.

6. *Publications.*—During the year under report, the following publications were prepared by me :—

(1) The Annual Report of the Superintendent, Hindu and Buddhist Monuments, Northern Circle, for the year 1918-19.

(2) Inspection and Conservation Note on the Monuments of Saheth, ancient Jetavana, district Gonda.

(3) Inspection and Conservation Note on the Gupta relics of Bilsar, district Etah.

Personnel.

7. The clerk, Lala Munshi Ram Beri, continued throughout the year to hold charge of the post of Assistant Surveyor. M. Ghulam Nabi, the Photographer, was granted privilege leave on medical certificate from 31st October 1918 to 30th November 1918, while Babu Bhura Mall, 2nd draftsman, who officiated for the photographer during his leave, availed of privilege leave for two months and twenty-one days, *i.e.*, from the 10th June to the 31st August 1918. Munshi Ghulam Muhammad and Babu Bhura Mall both together prepared 19 new drawings and inked 9, while the photographer prepared 500 prints and 163 new negatives and also all of the estampages of inscriptions examined during the year. In addition to his own duties, the 2nd draftsman assisted the photographer in his work. I have pleasure in recording my highest appreciation of the excellent work done by all subordinates. During the work I carried out at Sarnath I found the assistance of M. Ghulam Nabi and Babu Chhote Lal, the custodian of Sarnath Museum, particularly useful.

Programme for 1919-20.

8. The first half of April will be spent at Sarnath in the supervision of conservation and excavation work and the inspection of the monuments and the archæological Museum at Muttra. The remaining part of April, May and June will be

devoted to the office routine at headquarters, while with the permission of the Government of India, the three months from July to September will be spent at Simla in the preparation of the Annual Report and other literary work. The month of October will be reserved for a tour in the Kangra District, where several monuments await inspection. Under the orders of the Director-General of Archæology in India a general survey of typical Hindu and Buddhist Monuments in the Punjab and the United Provinces has been taken in hand, and as accurate drawings of most of those monuments are required, the Punjab Government have been approached with a request for the appointment of two additional draftsmen to assist in the work. I have proposed grants for the acquisition and exploration of certain mounds at Harapa in the Montgomery District and another smaller grant for trial excavations at Sunet near Ludhiana, and if these proposals meet with the approval of the Government and funds are provided, the months of November and December will be devoted to them, otherwise, to the listing of monuments in the Punjab. The months of January to March will be set apart for the supervision of works at Sarnath in the Benares District, Deogarh in the Jhansi District and Sankisa in the Farrukhabad District.

PART II.

A.—PRESERVATION OF MONUMENTS.

PUNJAB.

9. *Malot.*—In my Annual Report for the year 1917-18, I submitted a brief account of the preliminary operations carried out at Malot in that year. On 18th November 1918 I inspected this monument in company with the Sub-Divisional Officer, Jhelum, and discussed with him on the spot the precise nature of the work wanted there. He was also supplied with a written statement of the special repairs needed, and in accordance with it an estimate amounting to Rs. 3,927 was framed and sanctioned. Out of this sum, Rs. 1,000 only was allotted for the work and this amount was fully spent before the close of the year. The measures carried out consisted of the filling up of the hole in the roof of the sanctum, repairs to the *chhatri* upon its roof and the underpinning of the decayed masonry of the north wall of the Gateway. The measures that remain to be executed and which should be taken in hand as early as possible are (1) the substitution of new stones in place of decayed ones in the facing of the plinth of the sanctum which was brought back to view last year, (2) completion of the inner floor of the sanctum with slabs, (3) laying concrete in the porch, (4) excavation of the area around the temple for a width of 50 feet down to the original level, and arrangements for drainage of rain-water and (5) the construction of a dry stone boundary wall around the monument to keep out cattle.

10. *Katas*.—A combined Inspection and Conservation Note on the monuments of Amb in the Shahpur District, Katas, Murti near Choa Saidan Shah and Baghanwala, all in the Salt Range in the Jhelum District, was submitted to the Director-General of Archæology who duly approved of it, but before I could have it printed for submission to Government, it appeared necessary to obtain the concurrence of the local officers especially because one group of these temples, namely, those of Katas, is situated at a Hindu *tirtha* and on a previous occasion, *i.e.*, in 1909, objection had been taken by the Deputy Commissioner of Jhelum and the Commissioner of the Rawalpindi Division to these monuments being declared "protected" under the Ancient Monuments Preservation Act of 1904. But while action under that Act was then indefinitely postponed, these monuments continued to appear on the books of the Public Works Department and to receive annual repairs at Government expense. Consequently I was directed by the Local Government to submit definite recommendations on these monuments, showing what portions, if any, of the monuments it was desired to bring under protection and to maintain from Government revenues. My inspection showed that, whereas all the five temples locally known as Satghara deserved to be declared protected, there was one, the largest temple, which is still used for religious purposes and which should be exempted from the operations of the Act. On receipt of the Deputy Commissioner's reply, suitable proposals will be submitted.

11. *Amb.*—The following proposals have been made regarding the conservation of the larger temple in the Hindu Fort at Amb :—(1) Scraping of lime

pointing from the repairs carried out by the Public Works Department in recent years, (2) protection of the dilapidated edge of the south wall with a stepped buttress, (3) supporting of the roof of the passage around the uppermost storey on steel girders placed on new masonry pillars, (4) excavation around the basement of the temple, etc. In respect of the smaller temple, it is to be noted that the restoration of the cinquefoil arch of the entrance to the cella is faulty and should be done over again. The basement of this temple should also be excavated and repaired. It is to be hoped that the work at Amb will be taken in hand in the year 1919-20. The details of the conservation work carried out at Taxila under the direct supervision of the Director-General of Archæology in India will be found in his own Annual Report.

United Provinces.

12. *Sarnath.*—All conservation work hitherto carried out at Sarnath had been confined to the repairs of the structures in the Southern or Stupa Area. My operations of the year 1917-18 were chiefly directed to the clearance of débris from the whole of the site, and this process has greatly improved the entire area that came in for such treatment. The very important monuments in the Northern or Monastery Area had so far received no attention. It was, therefore, decided to devote all the available time and money that had been allotted for Sarnath to these monuments. The total expenditure amounted to Rs. 1,715-1-10 of which about Rs. 600 was spent on the excavations to be described later on and the balance on preservation work.

The most urgent need at Monastery I was the provision of means for the ready drainage of rain-water, and this could not be effected until the huge mass of débris, which filled the larger portion of the inner courtyard was completely cleared away. This was accordingly done and a temporary *nala* was provided. Further excavation is needed in the western direction and it may then be possible to utilize the large covered drain to the west of the monument. The northern wall of the inner courtyard requires repairs and there is a certain amount of clearance work, to be carried out on the south side of this monastery. Arrangements are also needed for clearance of rain-water from the interior of the foundation cells on the south and east sides. The 1st court on the east of the main block of Monastery I had not yet been excavated with the exception of part of its east boundary wall. This wall was followed up towards the south and it seems to me desirable to complete the excavation of this courtyard.

The Monastery III was in a ruinous condition. The portions that had suffered most damage were the front wall of the cells of the west row which had bulged out dangerously and threatened to fall down. Other walls were similarly injured by the percolation of rain-water from the top. It was obvious that the only way to preserve these dangerous portions was to take them down and rebuild them with their original material. Consequently all bricks were numbered in position and sketch elevations prepared showing the precise position of each brick. The bricks were then taken down course by course and the walls reconstructed with them. But many of the bricks were naturally badly crushed and unfit for use and there were gaps that had to be made good. New bricks, however carefully made, would never have matched with the existing old work. In these circumstances a little excavation in this monument proved doubly useful, for it not only widened out the inner court, but also supplied a sufficiency of old bricks of precisely the required type and dimensions with which the conservation of the monastery was satisfactorily completed. A somewhat difficult problem connected with the preservation of this monument is its drainage. In ancient times, a small covered channel in the south-west corner of the courtyard carried off all water from the building and this can still be used, provided that suitable arrangements for the clearance of the water from the outside of the monastery can be made. One way of doing it is to make a channel along the outer west wall of the building, but this will involve the construction of a strong retaining wall to support the gateway to the main block of Monastery I and some excavation up to the edge of the lake on the north side. Another alternative would be to

dig the northern unexcavated portion of the courtyard down to the original level and then all water from the interior of the building would readily escape into the *jhil*.

In Monastery IV, four new cells in the north row were excavated and repaired, and the trench to the north was excavated up to the *jhil* for the drainage of rain-water from the edifice. No repairs could be effected to the remaining monastery in this area.

13. *Deogarh.*—In my last report, I inserted a summary of the results of the excavations around the Gupta temple, those at the Varaha temple and the clearance work carried out among the Jaina temples. During the year under report the construction of the new enclosure wall around the Gupta temple was commenced and the greater part of the work was completed. The work carried out on the Jaina temples was limited to the strengthening of the roofs, re-building of dangerous portions of walls and the lifting and stacking of sculptures. The total cost of the work at Deogarh amounted to about Rs. 3,000, a part of which had been expended during the previous year.

The rest of the work at the thirty-one Jaina temples is in abeyance for want of funds which the Jaina community of Jhansi District, according to their memorial to the Lieutenant-Governor, promised to provide, and to which the Government accorded their approval on condition that the work would be carried out by the Public Works Department in accordance with the recommendations of the Superintendent, Hindu and Buddhist Monuments. An estimate amounting to Rs. 2,576 has been framed, and if the Jainas will furnish the amount at an early opportunity, an effort will be made to complete the work during the next year. The desirability of a suitable shelter for the numerous Jaina sculptures that have been reclaimed inside the Fort area is obvious and a chaukidar to watch these will be needed. The most suitable spot for this museum will be the area in the centre of this group of temples. An ordinary shed with galvanized iron roof on plain stone columns or brick-built pillars will suffice.

B.—EXPLORATION AND PLACES VISITED.

Punjab.

14. *Old Delhi* (*Mehrauli*).—The object of my visit to Delhi last autumn was to examine and copy all Hindu inscriptions engraved on the Minar and the Iron Pillar at Old Delhi, which have not yet been published anywhere with the single exception of the Gupta inscription of Chandra on the Iron Pillar. I was led to this enquiry by an interesting paper * on the character and origin of the Minar by Mr. Kanwar Sain, Bar-at-Law, Principal, Law College, Lahore, in which he sought to prove that the Minar, now known as the Qutb-Minar was originally a Hindu memorial which was added to and enlarged by certain Afghan kings. Some of the evidence adduced by him was based on one or two Hindu inscriptions which he discovered on the minar for the first time.

A summary of the contents of all the important inscriptions on both the monuments referred to above will follow presently, but before dealing with those inscriptions, it is necessary to summarize the main conclusions arrived at by Mr. Kanwar Sain. These are:

(1) That the Minar was not a *ma'zinah*, built by Qutb-ud-din Aibak or Altamsh, but a purely Hindu fabric, probably a Kirti Stambha built in pre-Muhammadan times, possibly by Prithvi-Raja himself when he celebrated an Asvamedha *yajna* and won a grand victory. But a more probable and more reasonable theory was that as there was a temple at Mehrauli, the Lat was built contemporaneously with that Mandir, and by the self-same monarch. Mr. Kanwar Sain was unable as yet to give any definite clue as to the author of the Mandir and the same remark applied to the Minar.

(2) That in the window on the top of the 1st storey of the Lat, there was a Nagari inscription dated in Samvat 1204, which

* This paper was read before the Punjab Historical Society and then published in the *Hindostan Review* of Allahabad for the year 1914.

carried " the second storey of the Lat in almost its present internal structure," " to a period of at least 50 years before the reign of Kutb-ud-din."

(3) That the peculiar shape of the Minar—the prismatic and tube-like flutings running up its height—which were considered to be characteristically Muhammadan, constituted no argument against the Hindu origin of the monument, as the two corner supporting pillars of the raised platform of the Hindu or Jaina temple now known as Arhai-din-ka-Jhonpra had the same form of alternately semi-circular and right-angled triangular section of the base. That there could be scarcely any doubt as to these pillars being parts of the original Hindu temple.

(4) That a Persian inscription of A. H. 770 (A.D. 1368) in the 5th storey states that Firoz Shah Tughlaq effected repairs and built the uppermost portion. That another Persian inscription on the 4th storey which stated that " this structure " was built by Sultan Altamsh, did not establish that the whole Minar was built by him, because had that been the case, the tablet containing this record would have been set up at the foundation or entrance door of the Minar. Mr. Kanwar Sain, therefore, assumes that Altamsh and Firoz Shah Tughlaq merely added the upper two storeys. For this reason and for the brevity and baldness of the language of the inscriptions as also the absence of the date of commencement and completion of the Minar he concludes that the three lower storeys already existed before the time of Altamsh.

(5) That the column was not known as Kutb Minar or even as *Kutb Sahib Ki Lat* during the 13th, 14th and 15th centuries of the Christian era, otherwise Muhammadan historians would certainly have referred to it by the name of its author. The mention of " a large pillar in the Masjid-i-Jama at old Delhi " by Shams-i-Siraj Afif (1318 Circa) which may be identified as this Minar did not show that the Minar was then known or named as Kutb Minar.

(6) That there is a tradition accepted by Sir Sayyid Ahmad in the 1st edition of his Asar-us-Sanadid, that Rai Pathora built this Lat with his temple and fort in Vikrama Samvat 1200 (A. D. 1143).

(7) That Mr. Garrick from the difference in the weathering of the stones with the lotus and triangle patterns and those with Arabic inscriptions, concluded that the Arabic inscriptions had been added during the Muhammadan period.

The evidence set forth in the paper referred to above falls under the following heads :—(1) Literary evidence in the form of Muhammadan histories, (2) the architectural style of the Minar and (3) Ephigraphical evidence. I reserve for the present my remarks on item 1. In respect of (2), the main fact, to my mind, that has been quoted in favour of the Hindu origin of the monument is that two pillars in the Arhai-din-ka-Jhonpra which are said to be decidely pre-Muhammadan have the same plan as the basement story of the Minar. I regret no photographs of these pillars are accessible to me. Nor is it possible at present to express any opinion about Mr. Kanwar Sain's suggestion that the masonry bands now occupied by the Persian and Arabic inscriptions were originally adorned with rows of Hindu idols which were removed and replaced by Altamsh with new slabs with the Moslem inscriptions engraved on them. This can be verified only by a close and careful examination which would be impossible without an elaborate scaffolding.

With reference to the evidence of the 3rd kind, I can write with some confidence, for while the Persian and Arabic inscriptions on the Minar were edited with photographic illustrations by the Government Epigraphist for

Moslem inscriptions in the Epigraphia Indo-Moslemica for 1911-12, I have myself examined and copied all the Nagari inscriptions both on the Minar and the Iron Pillar which came to my notice and appeared to have any bearing on the history of the monument. Dr. Horovitz's conclusions derived from his study of the Moslem inscriptions on the Minar are set forth on page 33 of the Journal mentioned above. These are that the lowest or basement storey was built during the governorship of Qutb-ud-din Aibak, that the 2nd, 3rd and 4th storeys were added by Iltitmash and that the 5th storey was built by Firoz Shah Tughlaq in A. H. 770 (A. D. 1369).

I now insert here summaries of the contents of the Hindu inscriptions. Detailed notes on them with fac-similes of some of them will be published in the *Epigraphia Indica.*

On the 2nd storey of the Minar, I noticed two Nagari inscriptions. One of these which is engraved on the left side of a window in the 2nd storey calls the Monument a Kirati-stambha or Pillar of Fame of Malikdin.* There is no date attached to the inscription, but the characters are similar to those of another inscription on the same storey which is dated in Samvat 1704. The name Malik Din in the altered form of Malak Din is repeated twice beneath the main inscription. Who this man was, it is impossible to say. It is interesting, however, to see the monument described as a Pillar of Fame in a genuine inscription of two or three hundred years ago. This record finally disposes of the theory about the Minar having been designed or having served as a Ma'zinah, and to my mind conclusively proves the correctness of Mr. Kanwar Sain's idea that the monument must have been a Pillar of Fame. It will, however, be seen presently that none of the inscriptions copied by me lends any support to his conclusion that the monument also dated from a pre-Muhammadan epoch.

The second Nagari inscription on the 2nd storey which was first discovered by Mr. Kanwar Sain is carved on the white granite slab to the right as one looks out of the window on the top of the first storey. The record consists of three lines measuring 21, 19 and 17 inches respectively. Mr. Kanwar Sain has published an incorrect reading of this record.† His text reads *Samvat* 1204 *Mas Vadi naumi,* followed by a transcription which yields no sense This faulty reading of the date of the inscription constitutes an important link in the chain of evidence adduced by Mr. Kanwar Sain in favour of the pre-Muhammadan date of the earlier portion of the Minar for he says "It seems to recite a date Samvat 1204 (which is enquivalent to 1146-47) evidently by some visitor the name and other details of whom are not quite intelligible. Now this carries us back to a period of at least 50 years before the reign of Kutb-ud-Din, and if this engraving is genuine and there is nothing to show to the contrary the second storey of the Lat in almost its present internal structure is carried as far back as the predecessors of Prithvi Raj."

Owing to the irregular form of the letters the inscription is, indeed, somewhat difficult to decipher, but I have no possible doubt as to the correctness of the following reading :—

1. 1. Samvat 1704 Mah vadi nomi.
   Tulsi va Hira Devidas.
1. 2. Madholal va Badargu . . . .
   Sangtaras
1. 3. Chhamdel-vamsi . . . . Ram

From the above transcript it will be seen that the date of the inscription is the 9th of the dark fortnight of the month of Mah (Magha), Samvat year 1704 and not 1204 as read by Mr. Kanwar Sain. The word following the year is not *masa* (month) but Mah, *i.e.*, the month Magha. The rest of the inscription

* The inscription consists of two lines, the 2nd line which contains seven or eight letters cannot be deciphered. The decipherable portion reads—

Malikdin-ki-Kirati-stambha.

† Hindostan Review, July to December 1914, page 61.

recites the names of a number of stone-cutters. Two or three of these names I have not been able to correctly decipher. The real date of the inscription, as read by me, corresponds to A. D. 1647 and falls in the reign of Shah Jahan. The inscription does not state whether any repairs, etc., were carried out to the Minar in the year referred to above, at which these stone-cutters might have been employed, or whether they were only casual visitors who carved their names on the monument out of mere curiosity. But be that as it may, my examination of the inscription finally disproves Mr. Kanwar Sain's assumption that this epigraph supplied evidence of the existence of the Minar in its present form in the year 1146-47 A. D., *i.e.*, forty-eight years before the victory of Shihab-ud-din Ghori.

In the 4th storey of the Minar, I copied four Nagari inscriptions two of which contain only names of certain architects. The third consists of a single line measuring 3′ 8″ in length. It is dated in the Samvat year 1382 (A. D. 1326-27) in the reign of Sultan Muhammad (Tughlaq). The object of the record is not mentioned. The fourth inscription on this story which consists of two lines 3′ and 3′ 5″ long respectively, reads—

1. 1. *samvat 1425 varshe Phagun vadi 15 Gurdine Peroj sahi ke raji Vijupadi vahudi usrayo.*

1. 2. *Sutra Nana Salha Lola Lashman.....Samvat 1425 varshe. . . .*

and means that on Thursday, the 15th of the dark fortnight of Phagun, Samvat 1425 (A. D. 1369), in the reign of Firoz Shah somebody caused something to be erected. Then follow the names of the architects. The object erected was a *vahudi* which appears to be the Hindi form of the Sanskrit word *vapi* or well, but why the construction of a well was recorded on the 4th storey of this Minar is not known. It should be noted that the Persian inscription of the same year (A. H. 770) on this storey records that the Minar was injured by lightning in that year and repaired by Firoz Shah. It is possible that the Nagari inscription was meant to record the same repairs.

The only Nagari inscription I copied on the fifth storey is an epigraph of eight lines which is engraved on the right jamb of the entrance on the outside below the Persian inscription, and records that in the victorious reign of the illustrious Sultan Firoz Shah in the Samvat year 1426 (A. D. 1370), on Friday, the 5th of the bright fortnight of Phalguna, this Minar in the temple of Visvakarmman was restored. The architect was a maternal grandson of the son of Chahadadevapala. The thread was laid . . . .

It is interesting to observe that whereas the Muhammadan historians generally describe this Minar as situated in the Masjid-i-Jama' at Old Delhi ; in this inscription, the monument is described as belonging to a temple. There is indeed a temple at Mehrauli in the neighbourhood of the Minar, which is generally attributed to Rai Pithora. It is, however, called the temple of Yoga-Maya. It is also noteworthy that though the inscription is written in Sanskrit, the monument is designated by the Persian name Munara.

I examined most of the modern inscriptions on the Iron Pillar and copied six of them. The earliest of these inscriptions dates from A. H. 964 (A. D. 1556), and it is not easy to explain the total absence, with the single exception of a short epigraph of A. D. 1053, of any records, on the pillar, of the long period of about 1,100 years that elapsed from its original erection by the king Chandra in the Gupta period. Mr. V. A. Smith is of opinion that the pillar was originally erected somewhere else, perhaps at Mathura, and transferred to its present site in the eleventh century. Of the inscriptions copied by me, one is a short Persian epigraph dated in the year A. H. 964 and records the name of a certain Ali Asghar Husain, son of Israil. Two others, in Nagari characters, are dated in the Samvat years 1572 and 1580, but supply no information of any value. The remaining three inscriptions which are also written in Hindi are, however, not without some historical importance. One of them is incised on the south-east face of the pillar four feet above the top of the platform referred to. It consists of six lines and records that on Saturday, the 13th of the black fortnight of Kuvar (Asvin), in the Samvat year 1767 (A. D. 1710) Maharajadhiraja the illustrious Durgarjan Singh, the Budela, *i.e.*, Bandella Raja of Chanderi, who was the son of Durga Singh, who

was the maternal grandson (*nati*) of the illustrious Raja Devi Singh, came here and adds a wish that his salutations may reach any Raja that may visit this place. The inscription was written by Tribhuvanarai, a Kudariha Kaith. Then follows the name of a certain Indrajit of Sultanpur, who might have carried out the engraving of the epigraph. It would have been interesting to know the purpose of this prince's visit to old Delhi, but no mention is made of it. It is noteworthy that a Nagari inscription dated in Samvat year 1789 carved on the Narghati at Deogarh records the name of the same prince and his genealogy and after it the fact that Raja Udet Singh and Raja Chhasal Singh, *i.e.*, Chhatrasal Singh did something.

The other two inscriptions* are carved side by side on the south-east face of the pillar, the major part of the left hand record being enclosed in a line. The latter epigraph begins with the words *Sammat Dhilli 1109. Amgapala vadi*, and to judge from the form of its characters must have been engraved in the year mentioned in it. The rest of the writing, though it appears at first sight to be a direct continuation of the earlier portion, is 774 years later in date and records the visit of Chatra Singh ji Chauhan in Samvat 1883. The information recorded is to the effect that Prithiraj (flourished) in Samvat 1151 and that in the 23rd generation from him was descended the illustrious Maharava ji Chatrasingh ji. The other inscription states that in Sam. 419 there was a Raja, a scion of Tuvar (Tomara) race named Amgapala, and in Sammat 648 a certain Vasudeva Chauhan Raja Indra. In the 21st generation from the latter was Raja Prithiraja in Sam. 1151 and in the 28th generation from him Raja Chatrasingh in Samvat 1888. The only fact of any value supplied by these inscriptions is the date of Samvat 1109 for Angapala. The rest of the information having been recorded in the years 1827 and 1832 A. D. from memory is incorrect. The most glaring mistake that is at once spotted is the date of Sam. 1151 (A. D. 1096) for Prithiraj.

It will be seen from the above notes on the inscriptions from the Minar and the Iron Pillar, that the only part of Mr. Kanwar Sain's theory that finds corroboration from them is that relating to its character, namely, that instead of being a *mazina*, as has hitherto been sometimes believed, it must be a "Pillar of Fame." This fact seems to be proved beyond doubt by a genuine Nagari inscription of two or three hundred years ago. The epigraphical data so far available, and I think I examined most if not all of them that appeared to be of any value, give no support to the supposed pre-Muhammadan origin of the Minar, at any rate, as it now stands. Whether there is a smaller and more ancient structure hidden inside the outer shell, there is no means to determine, unless it is possible to dig round the base or adopt other similar measures.

15. *Katas in the Salt Range.*—The temples of Katas were briefly noticed in my Annual Report for the year 1917-18. In November 1918 I again visited this place and two others in the Salt Range, namely, Murti near Choa Saidan Shah and Baghanwala. The main object of this inspection was to prepare a report for submission to Government showing clearly the comparative importance of the several temples at Katas and their claim to maintenance at Government expense, as these temples had been on the Public Works Department books and received annual repairs for many years. My report is under consideration with the Deputy Commissioner of Jhelum. I stayed at Katas long enough to carry out a careful survey of all monuments existing there and to initiate some trial excavations at one of them. A number of drawings were also prepared at the same time. The monuments at Katas are generally known as the Satghara temples, though the group includes only four temples, not five as mentioned by Sir Aurel Stein. Pandit Hirananda Sastri, in his conservation note on these temples, stated that two of these four temples, had undergone occasional repairs and unless they had been materially altered, they could not be pre-Muhammadan. Later on, in the same note, however, he expressed the opinion that these temples must have been constructed between the years 625 and 939 A. D. when the Salt Range was under the suzerainty of Kashmir. To my mind there can be no doubt as to the correctness of the latter view, but when exactly they were

* These inscriptions are noticed by General Cunningham in his A. S. R., Volume I, page 175, but his remarks are incorrect in some respects.

built and by whom there is as yet no means to ascertain. The two temples (Nos. 1 and 2) which are covered with a thick coat of plaster can be brought back to their original appearance by the removal of the plaster. The elaborate ornamental designs of panels with domes, on their walls are made out in small pieces of *kanjur* stone and plaster. They have nothing to correspond to them in the original design and behind them the face of the old structures will probably be found to be intact. I found a part of the north-east corner of the plinth of No. 1, which has not been covered with plaster, to be in good condition. The cella of this temple is built on the design of the larger temple at Amb, and like it, consists of three storeys with a narrow covered spiral passage round the upper shrines. The floor of the passage rose by gradual inclination so that its level was flush with the base of the principal entrance at each landing. In modern times the floor has been raised to a uniform level all round the shrines thus shutting off the lower portions of some of the entrances. The outer plaster covering is decayed around the upper storeys and is bound to fall down in a few years. It could, therefore, be removed without any loss, were it not for the fact that the temple is used for worship.

In front of the temple was a spacious *mandapa* which was preceded on the east by a flight of steps now hidden under a modern rubble wall. The walls of the *mandapa* are still standing to a height of about 13′ though the western portion of the south wall has disappeared. The roof of the *mandapa* has also vanished and all round the walls on the inside a number of rooms have been built up in rubble and mud.

An interesting point that came to light at my inspection of the temples of Katas is the fact that the large basement on which these temples stand appears to be a much earlier fabric than the temples themselves. This is clearly inferable from the design of the pilasters and capitals still traceable in its northern retaining wall, and shows that Katas once possessed edifices of that early period. The only other monument of that epoch which has survived at Katas is the ruined structure situated in the midst of a cultivated field to the east of Satghara temples. General Cunningham was doubtful if it was a Buddhist *stupa* or a Brahmanical temple. Sir Aurel Stein in 1889 identified it as the Asoka *stupa* mentioned by Hiuen Tsang. That the structure, as it stands, cannot be as early as the time of Asoka is evident from General Cunningham's remarks about the style of its ornamentation which is similar to that of the basement of the Manikyala Tope. Some trial diggings I carried out at my visit have, however, revealed the fact that inside the structure is an earlier one, a part of which has since been exposed by excavation. A shaft was also sunk into the centre of the structure, but did not yield any inscriptions or similar objects that would have definitely settled the date of the monument.

16. *Murti.*—Murti is the name of a small isolated hill situated in the valley of the Katas Nala locally known as the Gandhala Nala at a distance of about 2 miles below Choa Saidan Shah. The top of the hill measures 225′ long by 190′ broad, and on it stood an ancient temple which Sir Aurel Stein identified as the Jaina temple seen by Hiuen Tsang at a distance of 40 or 50 *li* to the south-east of Simhapura which latter Sir Aurel Stein identified with Katas. Hiuen Tsang also saw in the Jaina temple referred to, an inscription recording the fact that at this spot the original teacher of the white-robed heretics or Jainas reached enlightenment and first preached the law he had discovered. The site should be declared protected under the Ancient Monuments Preservation Act.

17. *Baghanwala.*—Baghanwala is situated at a distance of about 11 miles from Haranpur Railway Station. Here there is an ancient fort on the top of a hill, about 700′ high, to the north of the village. The walls of the fort have mostly disappeared and the rubble stone dwellings are in ruins. On the summit of the hill overlooking the village is a three-storeyed temple locally known as the Nandana temple. It faces west and in style and construction is an exact copy of the larger temple at Amb. When complete, it must have been an imposing structure, but about a third of the whole structure on the west side has tumbled down and the interior is blocked with *débris*. The walls that are standing are also badly cracked. On each side of the temple is a niche with a roof constructed of projecting courses. This presumably was also the design

of the roofs of the niches of the larger temple at Amb and should have been followed in the repairs carried out at that temple. The temple was surrounded on all sides by a circumambulatory passage and the foundations of the outer wall are extant.

At a little distance to the north-east of the temple just described there was another temple, the south wall of which has survived in a ruined condition. A part of the basement of the temple is also preserved on the south side. The ruins of Baghanwala are briefly noticed by Mr. Rodgers in his Revised List of Antiquarian Objects in the Punjab, page 8.

18. *Rohtak.*—The town of Rohtak is surrounded by several extensive mounds, containing remains of the ancient city of Rohtak One of these, in the immediate neighbourhood of the town, has been declared a protected monument. The most interesting of the remaining mounds is the one situated near the Jogion-ka-math at the distance of about four miles from the town. Last year I was asked by the Deputy Commissioner of the district to inspect this mound, and recommend its notification under the Ancient Monuments Preservation Act. These monuments have since been inspected, and my recommendations regarding them will shortly be submitted to Government. The mound near Jogion-ka-math has already yielded a number of sculptures of a comparatively late date, but systematic excavations will surely bring to light much earlier, and more valuable antiquities in the lower strata. The sculptures referred to are preserved in the Math, and are well looked after by the priest in charge. They date from the late mediæval period, and are briefly described below :—

(1) Image of Ganesa (photo. No. 2425) seated, in excellent preservation. The god has four arms, and has the following emblems in the respective hands : a rosary, a tusk : a bowl of sweets, and a weapon, which takes the place of the usual axe.

(2) Image of Balarama standing facing ; he has two arms, and holds his plough in his left hand and a wooden pestle in the right. On either side of the deity is a miniature representation of him. Photo. No. 2426.

(3) Colossal statue (photo. No. 2429) of Balarama standing facing. He has only two arms. In his right hand he holds the usual pestle, and the lower end of the plough which he holds in his left hand is thrust into the mouth of what looks like a tortoise. I am of opinion, though I cannot be quite sure, that this incident symbolises one of the well-known miracles of Balarama, when he threatened to drag with his plough the entire stream of the Yamuna river, as she had disregarded his wish to change her course to save the deity the trouble of walking up to her for a bath in her waters.

(4) Four-armed figure (photo. No. 2427) of the Goddess Sarasvati seated with inter-locked legs. The upper hands are broken off, the lower ones hold a rosary and a *kamandalu*.

(5) Image (photo No. 2428) of the god Sun seated cross-legged. His lower hands rest in the lap, the upper ones hold the usual lotus flowers.

(6) Image (photo No. 2430) of the Tirthankara Santinatha as recognized by a pair of deer on the front of the pedestal.

(7) Statue (photo No. 2431) of the Tirthankara Parsvanatha standing under the usual canopy of snake hoods.

In addition to these sculptures I examined and photographed five others in the village of Bohr near the Matha referred to. These are : – (1) an image of the Boar Incarnation of Vishnu representing the deliverance of the earth goddess, (2) Siva and Parvati standing side by side (photo No. 2432) ; (3) Kumara Kartikeya seated on his vehicle the peacock ; (4) the Dwarf incarnation of Vishnu and (5) Chamunda.

19. *Kurukshetra.*—There are several mounds in the neighbourhood of the town of Kurukshetra, and at Pehoa (Prithudaka). These mounds are believed to mark important spots mentioned in the Mahabharata. One of them known as Raja Karna-ka-kila has been notified as a protected monument under the

Ancient Monuments Preservation Act, and bids fair to yield valuable relics. Another mound known as the Amin Tila, *i.e.*, the mound of Abhimanyu, is partly occupied by a village, but that it hides early antiquities is proved by an accidental discovery of a sculpture of the Kushana period which was laid bare a year or two ago, and which I had the advantage of photographing for the first time. It is a stone post of a ballustrade carved on the front face with a male figure standing facing, with a lotus flower in his right hand, while his left hand rests on his hip. It appears to me that the figure represents a Yaksha. On the top of the post around a square mortice is carved a short votive inscription (No. 20 of the list of inscriptions) which supplies the name of the donor which is Pushpadatta. The last word of the epigraph, which probably represents the name of the deity, cannot be properly interpreted.

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20. *Garhwa.*—The subjoined notes were made in the course of a single day's halt at Shankargarh, a railway station on the Allahabad Jubbulpur line. Garhwa is situated four miles to the North-West of Shankargarh. The monuments of Garhwa are all situated inside a walled enclosure, and I was informed that the whole mass of ruins was enveloped in dense jungle. I requested Kanwar Bharat Singh, C. S. (retired) of the Bar Estate to have it cleared. This was accordingly done, and I was thus enabled to make a close examination of all the antiquities, and have a site plan and other drawings prepared.

Sir George Knox, Kt., I.S.O., has published in the J. U. P. H. S., Volume I, Part I, a most interesting article on certain excavations which he carried out among the ancient remains of Garhwa in the year 1873 A. D. The following notes are intended merely to supplement the valuable information collected by him in that article, and in the supplementary note published in the same journal by Mr. B. H. Bourdillon, I.C.S. Chronologically these monuments are assignable to four distinct periods namely, (1) the Gupta period, (2) the 8th (circa) century, (3) the 12th century, and (4) the late Mughal and modern periods. Whether any earlier antiquities lie buried in the enclosure is yet to be seen. As to the remains of the Gupta period, we are already aware of the two fragmentary inscriptions of the time of Chandra Gupta II* of the year 88 and that of Kumaragupta I of the year 98 G.E., now in the Calcutta Museum, as well as of the Gupta pillars and architrave in the Provincial Museum at Lucknow. The only other Gupta remains that have survived among the monuments of Garhwa, are a torso of a statue of Vishnu (ht. 4′-3″) and two fragmentary railing pillars which probably belonged to the same series as those in the Lucknow Museum. The statue of Vishnu is broken into two at the waist (photo No. 2517), and represents the deity as dressed and ornamented in the fashion of a Gupta Bodhisattva. Both the arms, and the legs below the knees are missing. Both the pillars have domestic scenes carved on one side only. The flanks are adorned with scroll work, and the backs are plain. The pillar that has lost the lower portion (ht. 5′-1″ photo No. 2515) is broken into two, and contains three panels. The lowest panel exhibits a tall stalwart man standing, wearing a short loin cloth only, and resting his right arm on the shoulder of a woman. In the upper panel we notice a woman engaged in toilet with a looking glass in her left hand, and two others having a confidential talk. The uppermost panel shows a man and a woman seated facing each other with what appears to be a chessboard between them. The other pillar (ht. 5′-3″, photo No. 2516) also represents domestic scenes except the uppermost panel which contains a figure of Kuvera attended by two male *chauri* bearers. I was unable to ascertain to what building the Gupta remains described above belonged. To judge from the statue of Vishnu discovered by me, it must have been a temple dedicated to that deity. Future excavations may reveal the exact position and remnants of the structure.

The monuments that date from the second period of occupation that is, roughly the 8th or 9th century A. D., have survived in a much better condition. These are the temples of the Brahmanical Triad on the south side of the enclosure, the statues of the ten incarnations of Vishnu, the Surya temple with the figures of the nine planets, and certain other antiquities. The colossal seated

* Sir George Knox, in 1873, noticed three Gupta inscriptions among these ruins. It is possible that the third inscription has become buried in the *débris*.

images of Siva, Vishnu,* and Brahma (ht. 8'-1"; 8' and 5'-10" respectively) are fully described in Sir George Knox's article, and call for no remarks here except for the fact that the statues are in my opinion a century or two earlier than the date assigned to them. It should be noted that between Vishnu and Brahma there is an unfinished figure of the female counterpart of the latter, which has not been noticed by the previous writers.

The statues of the ten incarnations were unearthed by Sir George Knox. Some of them were erected in an upright posture against the wall of the enclosure, though their original position was not definitely known. A close examination of the area enabled me to determine this, and it is now found that these statues were originally located in a chamber similar to the shrine of the Triad, and adjoining it on the west.

The monuments that date from the 11th century are the temple in the south-west corner of the enclosure, a seated figure of Baladeva and other objects. The temple faces east, and the north and west facings of the sanctum on the outside collapsed two or three years ago. The date of the temple is supplied by three inscriptions carved on the pillars of the Mandapa and is Vikrama Samvat 1199. One of the inscriptions records the name of the Ganitakara, who is himself portrayed above this epigraph, and the name of the architect, and it seems curious that it omits the name of the builder of the temple as well as the deity to whom it was dedicated. The latter point is, however, settled by a figure of Vishnu in the centre of the lintel of the entrance.

After the twelfth century these monuments seem to have fallen to ruin and in the late Mughal period, the whole middle portion of the enclosure was occupied by an extensive quadrangle surrounded by open *dalans* with a verandah on the inside. These *dalans* have largely collapsed. They are constructed with material freely appropriated from old monuments. They seem to have been double-storied, but only small portions of the upper storey now remain.

A separate conservation note setting forth full recommendations for the conservation of these monuments is under preparation and it does not seem necessary to record them here.

21. *Soron.*—The antiquities of Soron have been briefly described in his A. S. R., Volume I, by General Cunningham, who says that the place "was originally called Ukala Kshetra; but after the demon Hiranyaksha had been killed by the Varaha Avatar, or Boar Incarnation of Vishnu, the name was changed to Sukara—Kshetra or "the place of the good deed." I am of opinion that the real explanation of the latter name is "the place of the Sukara or the Boar Incarnation," as it was here that the earth was released from the clutches of the demon Hiranyaksha who had hidden it away into the bottom of the sea. The theme is referred to in the first stanza of inscription No. 36 of V. S. 1245 copied by me from one of the pillars of the so-called Sitaram-ji-ka-mandir at Soron. According to the Varaha-Purana, three places are dearest to the Boar Incarnation, namely, Kokamukha, Kubjamraka and Sukara-Kshetra or Sukara-sthana as it is variously called in the inscriptions. Fasting and dying at the last-mentioned place are considered eminently meritorious. It is due to this that the large majority of the inscriptions copied by me at the temple mentioned above are records of such events only. The Puranas, and especially the Varaha-Purana describe at length the sacred spots of this *tirtha*. The only ones that find a mention in the inscriptions are the Sveta-dvipa or "white island" and the Yoga-tirtha.

The oldest temple at Soron is that now called the temple of Sitaramji. The existing structure is only the *mandapa* or assembly hall, the shrine which was situated to the west of it, and traces of which existed in General Cunningham's time, has now completely disappeared, though the foundations may still be disclosed by excavation. We learn from General Cunningham's account that the *mandapa* was restored about 1867, when it was enclosed on all sides with solid masonry walls and new pillars were added to support broken architraves and for other purposes. The ceilings of the several bays were originally composed of exquisitely sculptured slabs, but only one of these ceilings is now preserved in its original form. One of the subjects carved on it is the worship of the Siva-linga and as this is only possible in a Saiva fane,

* It will be seen that the statue of Vishnu occupies the central position to emphasize the essentially Vaishnava propensities of the builder of the temple.

I have no doubt that the temple must originally have been dedicated to one of the Saiva deities. The present name of Sitaram-ji-ka-mandir is a modern one and has no connection with the original temple.

Of the inscriptions engraved on the several pillars of the *mandapa*, I copied as many as thirty-four. The most interesting of them is a long inscription of thirty-one lines of metrical Sanskrit which is incised on a pillar let into the west wall. The inscription opens with an invocation of the Boar Incarnation who rescued with ease the Earth which had been hidden away by the demon. The record proceeds to state that in the reign of the illustrious Madanapala, there was a Brahmana named Gangeya in the village of Kauntahaula-suya, who had a son named Kalhaka. The latter renovated a temple. The date of the inscription is Vaisakha Sudi 12 in the Vikrama Samvat year 1245. It is interesting to observe that the *tithi*, *i.e.*, the 12th of the bright fortnight of Vaisakha, is considered to be specially auspicious for pious acts at this *tirtha*, presumably because it was on this *tithi* that according to the Puranas, Vishnu manifested himself as the great Boar. The evidence of this inscription might on first sight lead us to think that the temple being described must have been dedicated to Varaha and I was unable at first to reconcile the Vaishnava character of this epigraph with the genuine Saiva scene depicted on the ceiling of one of the bays mentioned above. The doubt is removed by the fact that the pillar bearing the Vaishnava inscription is proved beyond possibility of doubt to be extraneous to the temple, having been added at the restoration of 1867 A. D.

One other fact about this temple deserves to be mentioned. General Cunningham, after an examination of the many inscriptions incised in this temple arrived at the conclusion that as the latest record among them was dated in A. D. 15 1, the temple must have been destroyed in the reign of the intolerant Sikandar Lodi, for if it had existed during the happy reign of Akbar, there would certainly have been many inscriptions of that reign in the temple. Now, I found at least one dated inscription of this period, dated in V. S. 1621 (A. D. 1564) which corresponds to the 8th regnal year of Akbar. It is thus evident that the temple did actually exist in the reign of Akbar, and it was more probably destroyed by Aurangzeb to whom this act is generally attributed by the populace of Soron.

22. *Sarnath.*—Besides the conservation work noticed above, my operations at Sarnath resulted in the discovery of an interesting group of new structures in the area between the Main Shrine and the Dhamekh Stupa. The first clue to this discovery was supplied by a broad trench that was being excavated from the existing extremity of the paved approach to the Main Shrine for the drainage of rain-water in pursuance of the proposal referred to in my Annual Report for the year 1917-18, page 6. The first structure thus brought to light was a solid masonry wall stretching north and south and furnished with a flight of steps both inside and out, just opposite the entrance to the Main Shrine. The excavation of the drainage canal had thus to be abandoned and I proceeded to further examination of the wall and the area lying inside it. A considerable length of the wall was exposed and it appears to me obvious that we should recognize in it the eastern boundary wall of an extensive court attached to the Main Shrine on the east. The excavations carried out by Mr. Oertel in 1904 revealed a part of a similar wall to the south-east of the Main Shrine and when both walls are followed up, they will be found to meet. The discovery of this court explains the relation of the many structures unearthed in the area to the east of the Main Shrine to that monument. We may imagine that it was originally intended as a gathering place for the numerous votaries that must have assembled for worship, though in later times, as was the case at other Buddhist sites, the court was freely utilized for the construction of relic-stupas and votive memorials. Entry to the court was gained by the flight of steps in its east boundary wall. The large contemporary Monastery I, was also entered from the east, so that it is easy to infer that the road from Benares at least in the mediæval period reached the Deer Park somewhere to the east of the Dhamekh Stupa.

The structures brought to light comprise about two dozen *stupas*, most of which contain relics, a long *chankrama* or promenade, measuring 162 feet

in length and 8 feet in width, and a small temple. The *stupas* include a row of six built in stone and similar in style to those now exhibited in the southern room of the Museum at Sarnath. The *stupas* now brought to light are, however, much larger, the biggest being 7 feet in height, and as it was possible to restore two of them completely and the others partly they have added an attractive feature to the site. The other *stupas* are built in brick and mud mortar, but were originally plastered with lime mortar.

The temple is built in the usual Northern Indian style like those at Sravasti with which it is nearly co-eval, and consists of a cella 6 feet by 5 feet 2 inches internally, but relieved with projecting offsets on the outside. The walls are now standing to a height of only 3½ feet, but that the temple was originally crowned with a spire appears certain. The *amalaka* was found in the *débris* around the temple and fragments of *chhajja* slabs similar to those of monastery I. The porch had a flat roof supported on plain square columns of stone.

Against the back wall of the shrine my excavations revealed the original pedestal of the cult image in good preservation and as the front of the pedestal contains a number of figures of Vajra-Varahi or Marichi, the temple must have been dedicated to that goddess. Two or three images of this goddess were unearthed during the previous excavations and one or other of them might be found to have been the very one that was worshipped in this temple.

The excavations yielded a number of interesting sculptures including a few valuable Saiva images. Chief among the Buddhist sculptures is a seated image carved in bold relief on a slab of Chunar sandstone, measuring 4 feet 9 inches high and 2 feet 4 inches wide, which came to light 3 feet 6 inches below the surface on the flight of steps in the east boundary wall of the court noticed above. The deity represented is the Dhyani-Bodhisattva, Vajrasattva. The sculpture is valuable as it is the first independent image of the deity yet found at Sarnath, though such images are abundant in Magadha. The Bodhisattva has two arms. He is seated with his legs locked and wears an elaborate crown and other ornaments of a Bodhisattva. The right hand which is now damaged holds a *vajra* (Tibetan *dorje*) vertically at the breast, while the left hand holds a bell (*ghanta*), with its *vajra* handle pointing downwards. The body of the bell is broken. The deity is seated on a lotus throne, evidently because according to the Nepalese Buddhist writings he was seated at the time of his manifestation on such a flower. In the crown of the Bodhisattva are two seated Dhyani-Buddhas. The upper one seems to be Akshobhya in the *bhumi-sparsa-mudra*, who is the Dhyani-Buddha of Vajrasattva. The sculpture presumably dates from the late Gupta period. It contains no writing of any kind.

Another object that calls for a special notice is an incomplete *torana* frame in stone which must have adorned a niche in the temple of Vajra-Varahi described above as it is carved with a number of representations of that goddess. A photograph of the whole frame was not practicable as the left upright was not found.

Turning to the Saiva sculptures mentioned above, I must first notice what appears to be an almost unique variety of two-armed Siva (height 2′-6″; width 1′-3″), of the Tryambaka type. The deity is seated in the sportive attitude with his right foot hanging down. In his right hand he holds a bowl, which is the usual emblem of Bhairava, and in his left hand the trident. The deity has a large belly and wears several ornaments. On the god's forehead we notice the usual crescent moon, but a noteworthy peculiarity of this image that I have not yet noticed in any other representation of the deity known to me, is the delineation of the head of the demon Rahu in the act of devouring the moon. The identity of the demon is placed beyond doubt by his sunken eyes, and a haggard look. His hands are shown on either side of the head.

The image was found in the cella of the Vajravarahi temple described above, and must have been installed in it for purposes of worship by Saiva votaries, after the temple was appropriated for Brahmanical purposes. When it took place, it is difficult to ascertain. To judge from its style, the image must be assigned to the late Gupta or early mediæval period. Another Saiva idol that came to light in the same temple is a pedestal $9\frac{3}{4}'' \times 6\frac{1}{2}''$ high with five groups of Siva-*lingas*. I may here mention in passing two other standing images of Siva with four arms which were found in the clearance of *débris*

from the inner court of the main block of Monastery I. These images are several centuries later than the image of Tryambaka noticed above. The discovery of these Saiva images coupled with the several others revealed by the previous explorations show how completely the site must have been Brahmanized in the later periods.

UNPUBLISHED INSCRIPTIONS IN THE CENTRAL MUSEUM, LAHORE.

23. The collection of inscriptions preserved in the Lahore Museum contains a number of inscriptions in Gupta and later characters which have not been published anywhere. Estampages of five of them, corresponding to Nos. 1, 4, 5 and 2 of the list of inscriptions at Appendix A of this Report and one other, were sent in 1911 by Mr. G. A. Wathen, then Curator of the Museum, to the late Rai Bahadur Mr. V. Venkayya, Government Epigraphist for India who supplied brief notes on them. But beyond that no attempt has been made to decipher these inscriptions, presumably because of their fragmentary condition. That this was no mean obstacle will be evident from the fact, that one of the epigraphs (No. 5 of the list in this report) is found to be incomplete on all four sides. The loss in letters in each line varies from forty to sixty and the portion that is preserved is by no means in very good condition, so that had the inscription not been composed in excellent Sanskrit verse, it would have been almost impossible to decipher the whole of it. It may only be hoped that future researches will bring to light the missing portions of these inscriptions. Several of the Sarada inscriptions dealt with in the subjoined notes were acquired by Dr. (now Sir) Aurel Stein at his own expense and presented to the Lahore Museum. In his article on *new inscriptions discovered by Major Deane* (J. A. S. B., Volume LXVII, Part I, No. 1, page 3 sq.), Sir Aurel Stein expressed an intention to discuss in a separate note "the few short Sanskrit inscriptions in Sarada characters which have reached Lahore along with those in unknown characters," but his manifold duties did not permit him to do so.

But badly broken and imperfect as these records are, they are, even so, valuable for the past history of the Punjab for which our only sources so far have been the writings of Muhammadan historians. These inscriptions, therefore, deserve a detailed publication in the Epigraphia Indica which is being done. Here I insert only brief notices of the data supplied by them.

The earliest of these epigraphs is No. 2 of Appendix A (No. 107 of the Lahore Museum Register). It is dated in the year 25 on the first day of Margasira. The era employed is not specified, but there seems to be no doubt that the era intended is the Gupta era. The date of the inscription would then correspond to A. D. 344. The purpose of the inscription is to record the making of something, the nature of which can not be clearly made out. But as the slab bearing this record was found in a spring tank three miles from Abbottabad, it is possible that the construction of the tank itself is meant. The author of the work was a certain person named Shaphara, son of Kumara Sthanamgasura. Both the names are curious and appear to be foreign. The name of the reigning chief was Maharaja Kadambesvara, but nothing is known of him from any other source.

About a hundred years later* than the inscription described is No. 1 of Appendix A. The slab on which the inscription is carved was found at Sirsa in the Hissar District. The first line contains the latter portion of verse 13, so that as many as twelve verses are broken off at the beginning of the epigraph. The inscription evidently was an eulogy of the exploits of a king whose name is entirely lost.

Portions of five verses are preserved, namely, 13 to 17. I calculate the loss at 50 syllables per line. The metres employed are the Sardulavikridita in verses 13 to 15, and 17 and Malini in verse 16. The preserved portion of verse 13 informs us that the king was constantly engaged in the reverence of worthy saints. The next verse begins with the statement that he distributed gifts on principles of justice. In the next verse we read that his enemies frequently fell a victim to his anger like moths in fire. The 16th verse says that the king filled the three worlds with his fame which was bright like the moon. The extant portion of the last verse was meant to recite his charities

*Mr. Venkayya was inclined to assign this inscription a much later date for he says that it "is older than the 9th century A. D."

which embraced villages and jewels. The inscription must have been an important one both from literary and historical points of view and the loss of the greater part of it, is much to be regretted. Excavations at Sirsa might bring to light the missing portions of this valuable *prasasti*.

No. 4 (Lahore Museum Register No. 8) is badly obliterated, and only three verses in the beginning have been deciphered. The first verse contains an eulogy of the god Vishnu. The next stanza praises a raja named Satrughnadeva, who was equal to Lakshmana and Bharata. The third verse states that at Tribhandanapura there was a certain person of the Kshatriya race. The rest of the inscription is illegible. The chief mentioned in the record cannot yet be identified. The inscription was brought from the tomb of Haji Ratan Baba at Bhatinda and if it was found, as seems probable at or near that town, then this town must be identical with the Tribhandanapura mentioned in the inscription.

Inscription No. 5 of my list was a very large and important *prasasti*. This inscription also comes from Sirsa in the Hissar District. But unfortunately the slab on which it is engraved is broken on all four sides. The preserved portion presents portions of verses 11 to 32. The verses were all numbered and of these numbers, 11, 14, 18, 19, 21, 22, 25, 29 and 32 remain. The first ten verses are lost and the number of verses lost at the end of the inscription cannot, of course, be ascertained. The whole inscription is composed in elegant Sanskrit verse and the record is remarkably free from mistakes of spelling and metre. The metres employed in the verses that have survived are the following :—

Arya, Indravajra, Indravajra, Vamsastha, Bhujangaprayata, Bhujangaprayata, Malini, Sardulavikridita, Upajati, Indravajra, Sardula, Vasanta-tilaka, same, same, same, same.

Verse 12 contains the words " when the illustrious Bhojadeva was ", *i.e.*, reigning. The Bhojadeva referred to, is undoubtedly the Pratihara king of Kanauj, of that name, two of whose inscriptions exist at Deogarh in the Jhansi District (V. S. 919=A. D. 862) and Pehoa near Kurukshetra (V. S. 939=A. D. 882). We then read of a recluse named Ratnarasi who was a leader of the Pasupata sect. The disciple of his disciple had a pupil named Nilakantha, who is praised as an eminent debator. He built with burnt bricks a temple (*bhavana*) of Yogisvara, *i.e.*, presumably of Mahadeva, which was as lofty as the summit of the Kailasa mountain. The last verse seems to recite the fact that the temple was decorated with illustrations of elegant stories. Such a temple would be worth excavation and the site or mound in which the slab has been found would deserve exploration.

Inscriptions Nos. 6, 9 and 14 of my list are valuable in connection with the Hindu Sahi family of Kabul and the Punjab. A genealogy of this dynasty is contained in Al-Biruni's India, Chapter XLIX, where we read that the dynasty was founded by Kallar, the Brahman Vazir of Lagaturman, whom he dethroned for bad behaviour, and himself became the king. " After him ruled the Brahman kings Samand (Samanta), Kamalu, Bhim (Bhima), Jaipal (Jayapala), Anandapala, Tarojanapala (Trilocanapala). The latter was killed A. H. 412 (A. D. 1021) and his son Bhimapala five years later (A. D. 1026)." Mr. Gulshan Rai, Professor, Sanatana Dharma College, Lahore, has contributed an interesting history of this dynasty to the Journal of the Punjab Historical Society and he rightly insists that the second king of the race was Kamalu, son of Kal'ar the Lalliya of the Rajatarangini, that Samanta who was his minister rebelled against his master and usurped his throne, but was defeated and removed from the throne by Prabhakaradeva, minister of Gopalavarman of Kashmir. The writer further concludes that Kamalu or Kamaluka whom Prabhakaravarman restored to the throne of Kabul must have been connected in some way with Gopala-Varman's mother Sugandha who had brought about his restoration. The only other king of the Sahi dynasty of Kabul mentioned in the Rajatarangini of Kalhana, is Bhima Sahi, whose daughter's daughter Didda was married to Kshemagupta, king of Kashmir from 950 to 958 A. D.

The inscriptions referred to above are the only independent indigenous records yet known of the Sahi family, our knowledge of which has so far been solely derived from Muhammadan historians. No. 14 is a short record of four lines which may be rendered " The great lord, the king of kings the supreme

ruler, the very illustrious Bhimadeva, who holds a mace, the son of the illustrious Kalaka-lavarman." The inscription seems to have lost something in the beginning. Even so, it is useful. In the first place it supplies the name of Bhima Sahi's father, though it has lost its penultimate syllable. It may have been Kalakamalavarma, which is certainly somewhat different from the name in the Rajatarangini. Future discoveries may settle this point. Another point of interest is the fact that the name of Bhima Sahi's father ends in the cognomen *varman*, which is the usual title of the members of the Kshatriya race. Al-Biruni and following him all modern writers like. Mr. Vincent A. Smith, call these kings Brahmanas, but if that had been the case, the name of Bhima's father would certainly have ended in *sarman*. To my mind, the inscription being described conclusively proves that these kings were Kshatriyas, and that, in Kashmir at least in the time of Kalhana, they were regarded as such is evident from the following verse : "To this day the appellation *Sahi* throws its lustre on a numberless host of Kshatriyas abroad who trace their origin to that (royal family)."

Inscription No. 9 was presented to the Central Museum, Lahore, by Dr. G. W. Leitner who found it built in a house in Srinagar but does not appear to have been published anywhere except for a brief notice in the list of Sarada inscriptions in the Lahore Museum, in the Appendix to Dr. Vogel's monumental work on the Antiquities of the Chamba State. Like the other inscriptions in the Lahore Museum, this record is also broken both at the beginning and the end. The existing portion consists of ten lines and has been completely deciphered except two syllables in line 1, and three in line 9, which are entirely obliterated and any restorations of them would be merely conjectural. The preserved portion of the epigraph contains two complete verses and part of a third. The first two verses inform us that a lady, whose name has not survived, gave birth to a son named Madananka who gladdened his mother by his pious digging (of tanks, wells, etc.). We may assume that the portion of the inscription that has disappeared at the beginning must have been devoted to the pedigree of this same Madananka. The latter portion of the inscription apparently recited some special charitable work which this inscription was meant to commemorate, but it is impossible to ascertain what it was. The name of the ruler and the date when the pious act was completed are, however, completely preserved, and it is these particulars, after all, that constitute the main interest of such fragmentary inscriptions. The passage in question may be translated as follows "In the year sixty-eight, in the month of Suchi, in the bright fortnight when the king (*rajan*) named Didda (was ruling)". The year which is recorded in the Saptarshi or Laukika era corresponds to A. D. 992 which falls within the reign of that queen as recorded in the Rajatarangini, and testifies to the correctness of the chronology of Kalhana. It will be noted that in this inscription as in another inscription of her reign now preserved in the Sri Pratap Museum at Srinagar the queen is styled by a masculine name, *i.e.*, *rajan* instead of *rajni* in the former inscription, and Didda-ddeva instead of Didda-devi in the latter. Kalhana Pandit was evidently not aware of this, otherwise he would have certainly mentioned it as one of her feminine caprices.

The last inscription of the Sahi series in the Lahore Museum is No. 6 of my list. It consists of ten lines, but with the exception of lines 3 to 9 they are too badly worn to be read. The first two lines contain the name of Jayapaladeva, the son of Bhimadeva, whom Mahmud defeated in A. D. 1002. The last line records the fact that certain three persons caused something to be established.

Two other Sarada inscriptions in the Lahore Museum, Nos. 11 and 12 in the list at the end of this report deserve to be noticed. Both of them are dated in the reign of the illustrious Hammiradeva whom Dr. Vogel identifies as Mas'ud, the son of Mahmud of Ghazni.

Inscription No. 10 mentions a chief named Viggahà-raja, but who he was is not yet known.

DAYA RAM SAHNI, Rai Bahadur,
Superintendent, Hindu and Buddhist Monuments,
Northern Circle.

3 HB—601—22-2-20—SGPP Lahore.

APPENDIX A.

Statement of Office Expenditure during the year 1918-19.

	Rs.	A.	P.
Salary of Superintendent	6,300	0	0
Travelling allowance of Superintendent	1,993	15	0
Salary of Establishment	4,383	8	9
Travelling allowance of Establishment	1,756	0	6
Contingent expenses	1,919	15	8
Total ...	16,353	7	11
Savings ...	2,646	8	1
Budget grant ...	19,000	0	0

APPENDIX B.

Statement of Expenditure incurred on the conservation of Ancient Hindu and Buddhist Monuments, Northern Circle, during the year 1918-19.

District.	Locality.	Description of work.	Expenditure.	Remarks.
		(*a*) Punjab.	Rs. A. P.	
Ambala ...	Kapal Mochan	Annual repairs to temple and tank ...	4 3 0	
Kangra ...	Kangra ...	Special repairs to Kangra Fort ...	79 0 0	
Do. ...	Do. ...	Annual repairs to Kangra Fort ...	196 0 0	
Do. ...	Baijnath ...	Special repairs to Baijnath temple ...	124 8 4	
Do. ...	Masrur ...	Special repairs to rock-cut temples ...	675 8 0	
Do. ...	Kanihara ...	A. R. to hut over rock inscriptions ..	30 0 0	
Do. ...	Pathiar ...	A. R. to hut over rock inscription ...	14 0 0	
Do. ...	Nurpur ...	A. R. to Nurpur Fort	12 0 0	
Do. ...	Do. ...	A. R. to temple in Nurpur Fort	29 0 0	
Shahpur ...	Amb ...	Repairs to temples in the Fort	600 0 0	
Do. ...	Gunjial ...	Repairs to Baoli	21 0 0	
Do. ...	Bhera ...	Repairs to ancient town of Bhera ...	58 0 0	
Do. ...	Vijhi ...	Repairs to Vijhi		
Jhelum ...	Malot ...	Special repairs to temple	27 11 6	
Do. ...	Do. ...	Special repairs to temple and gateway ...	959 2 0	Work in progress.
Do. ...	Katas ...	A. R. to Satghara temples and Raja Mansingh's residence.	107 0 0	
Do. ...	Do. ...	Preliminary operations at the Buddhist Stupa...	271 15 6	
Do. ...	De. ...	A. R. to Raja Hari Singh's haveli ...	71 0 0	
Rawalpindi ...	Manikyala ...	A. R. to tope	59 7 0	
Do. ...	Taxila ...	Additional materials collected for staff quarters	145 4 6	
Do. ...	Do. ...	Establishment employed on conservation of ancient monuments.	1,007 0 0	
		Total ...	4,491 11 10	
		(*b*) United Provinces.		
Dehra Dun ...	Kalsi ...	Annual repairs to chhatri over the Asoka rock inscription.	22 10 0	
Almora ...	Dwarahat ...	Certain minor conservation works on antiquities at Dwarahat.	670 8 6	
Benares ...	Sarnath ...	Annual repairs to ancient Buddhist ruins ...	82 0 0	
Do. ...	Do. ...	Special conservation works at the Buddhist ruins.	1,715 1 10	Rs. A. P. Imperial 1,000-0-0 Provincial 715-1-10
Ghazipur ...	Bhitari ...	A. R. to Gupta pillar	8 7 0	
Jhansi ...	Deogarh ...	Conservation of ancient monuments at Deogarh	1,002 0 0	
Do. ...	Do. ...	Special repairs to Gupta temple at Deogarh ...	1,019 0 0	In progress.
Hardoi ...	Sandi ...	Temple of Phulmati	6 7 0	
Muttra ...	Brindraban ...	A. R. to temples of Gobind Deo, Jugal Kishor and Radha Ballabh.	199 0 0	
Etah ...	Soron ...	A. R. to Sita Ramji's temple	4 0 0	
Gorakhpur ...	Kasia ...	Maintenance of Buddhist remains ...	122 0 0	
Gonda ...	S heth Maheth	A. R. to ancient monuments	120 0 0	In accordance with the instructions issued by this office no structual repairs were carried out but Rs. 120 was spent on account of the pay of two chaukidars.
		Total ...	4,971 2 4	

APPENDIX C.

List of Inscriptions copied in 1918-19.

Annual No.	Locality.	Inscribed object.	Dimensions.	Language and script.	Date and ruler's name.	Remarks.
1	Hissar	Slab of red stone, 2′-3″ × 8″ × 6″ thick.	Three lines	Sanskrit verse, Gupta characters, portions of four verses remain.	...	Inscription No. 4 in the Lahore Museum. Unpublished.
2	Spring-tank, three miles from Abbottabad.	Stone slab, 1′-11″ × 8″ ...	Four lines	Sanskrit prose, Gupta characters	(Sam) 25 or 125 of unknown era, possibly the Gupta era. Maharaja Kadambesvaradasa.	No. 107 in the Lahore Museum. Unpublished.
3	Kura, District Shahpur ...	Stone, slab, 2′-3½″ × 1′-6½″ ...	Thirteen lines	Sanskrit, Gupta characters ...	Toramana Jauvla ...	No. 7 in the Lahore Museum. See Ep. Indica, Volume I, page 238.
4	Tomb of Haji Ratan Baba at Bhatinda.	Stone slab, 1′-6½″ × 1′-6″ ...	Nineteen lines, mostly obliterated.	Sanskrit, Nagari ...	Raja Satrughnadeva	No. 7 in the Lahore Museum. Mentions a place named Tribhandanapura which may be the ancient name of Bhatinda.
5	Sirsa	Slab of stone found in a mound ...	2′-8″ × 2′-7½″. Eighteen lines	Ditto ...	Bhojadeva, possibly identical with the Pratihara Bhojadeva of Kanauj.	Lahore Museum No. 23. An interesting though fragmentry *prasasti*. See page 19 above.
6	A hill to the north of Barikote village in Upper Swat.	Slab of stone	10½″ × 8″. Eleven lines. 1-2 only well preserved.	Ditto ...	Jayapaladeva, Hindu Shahi King of Kabul and Punjab.	Lahore Museum No. 119. See page 20 above.
7	Jahangiri gate of the Kangra Fort...	Ditto	2′ × 6″. Six lines ...	Ditto ...	...	Lahore Museum No. 161. Contains genealogy of a common man.
8	An old burial ground at Badin, on the road between Murda and Kanbat in the Jhandol valley.	Ditto	2′-10″ × 10″. Three lines ...	Sanskrit-Sarada ...	Month of Chaitra, year lost.	Lahore Museum No. 72.
9	A house in Srinagar, Kashmir. Presented to Lahore Museum by Dr. G. W. Leitner.	Slab	10″ × 8¼″. Ten lines ...	Sanskrit-verse Sarada ...	Sastra-Samvat, 68 (A. D. 992) in the Suchi masa white fortnight. Queen Didda of Kashmir.	Lahore Museum No. 10. For remarks see page 20 above.

List of Inscriptions copied in 1918-19—continued.

Annual No.	Locality.	Inscribed object.	Dimensions.	Language and script.	Date and ruler's name.	Remarks.
10	Dal Mahat on the Indus bank beyond Torbela in Hazara.	Stone slab	1′-8″ × ½″. Four lines ...	Sanskrit-Sarada ...	Samvat 1248, Sravana vati 15. Mahasri Viggaharaja.	Lahore Museum No. 108. For remarks see page 20 above.
11	Rock near Ghagai, north-east of Badwan in Swat.	Rock	4′-5″ × 2′-5″. Four lines ...	Ditto ...	Samvat 9, month of Jyeshtha. Mahasri Hammira. (Amir Mahmud of Ghazni?).	Lahore Museum No. 94. For remarks see page 20 above.
12	Dewai, Gadun territory ...	Fragment of stone ...	3′-6″ × 4½″. Four lines ...	Ditto ...	Hammiradeva ...	Lahore Museum No. 58.
13	Near old burial ground at Badin, on the road between Munda and Kanbat in the Jhandol valley.	Slab of stone	3′-3″ × 1′-3″. Five lines, two of which are written vertically.	Sarada ...	...	Lahore Museum No. 73. Too fragmentary for interpretation.
14	Same as in No. 12 ...	Ditto	7½″ × 4½″. Four lines ...	Sanskrit Sarada ...	P. M. P. Bhimadeva	Lahore Museum No. 57. For remarks see page 20 above.
15	Found buried amongst ruins on Mount Banj.	Piece of stone	1′-4″ × 6″. Two lines ...	Ditto ...	...	Lahore Museum No. 43. Mentions a certain *suda-putra*.
16	Tarwara in Maidan Banda, not far from Kotah on right bank of Panjkora river.	Slab of stone broken into two pieces	2′-4″ × 8″. Three lines ...	Ditto ...	...	Lahore Museum No. 76. Obliterated.
17	Jallalabad	Stone	1′-9½″ × 1′-2½″. Five lines but obliterated.	Ditto ...	...	Lahore Museum No. 153.
18	Gate at Khokra Kot, Rohtak ...	Slab, upper portion Persian, lower Hindi.	Five lines	Hindi, Nagari ...	Akbar. Samvat 1623	Lahore Museum No. 6.
19	Ranigat, Khudukhel	White marble slab	10″ × 4¼″. Four lines ...	Sanskrit-Sarada ...	...	Lahore Museum No. 25 A.
20	Kurukshetra, Amin or Abhimanyu Tila.	Stone pillar	One line on two sides of rim of the top.	Prakrit-Brahmi of the Kushana period.	...	For remarks see page 14 above.
21	Kutb-Minar at Old Delhi ...	On left side of window in 2nd storey of the Minar.	Two lines	Hindi, Nagari	...	Calls the Minar a Pillar of Fame.

22	Ditto	ditto ...	Second storey of the Minar ...	Three lines	Do.	Samvat 1704, Magh vadi 9.	See page 9 above.
23	Ditto	ditto ...	Fourth storey of the Minar ...	One line	Do.	...	Mentions two architects.
24	Ditto	ditto ...	Ditto ditto ...	Two lines	Do.	...	Recites names of certain architects.
25	Ditto	ditto ...	Ditto ditto ...	One line	Do.	Samvat 1382, Sultan Muhammad (Tughlaq).	...
26	Ditto	ditto ...	Ditto ditto ...	Two lines	Do.	Samvat 1425, Phagun vadi 15, Thursday, Firoz Shah (Tughlaq).	For contents see page 10 above.
27	Ditto	ditto ...	Fifth storey, on the right jamb of entrance.	Eight lines	Sanskrit, Nagari	Samvat 1426, Phalguna sudi 5, Friday. Firoz Shah (Tughlaq).	Page 10 above.
28	Ditto	ditto ...	Ditto ditto	Five lines	Ditto	...	Recites certain dimensions, architect, etc.
29	Old Delhi		Iron Pillar	Six lines	Hindi, Nagari	Samvat 1767, Asoj vadi 13, Saturday.	See page 10 above.
30-31	Do.		Do. S. E. face	Ten lines	Ditto	Durgarjan Singh Bandella. Samvat 1109, and 1883, and 1888, Chatrasinghji Chauhan.	Of Chanderi. See page 11 above.
32	Do.		Do. West face	Five lines	Ditto	Jaisingh Bandela of Kanji.	...
33	Soron		Pillar in Sitaramji-ka-mandir ...	Three lines	Sanskrit, Nagari	Samvat 98 (1198 ?), Marga vadi II, Sunday.	Records name of a pilgrim.
34	Do.		Ditto ditto ...	Four lines	Ditto	Samvat 1226, Sravana vadi 4.	Records death of a woman at Sukarakshetra.
35	Do.		Ditto ditto ...	Seven lines	Ditto	Samvat 1231, Phalguna sudi 3, Friday.	...
36	Do.		Ditto ditto ...	Twenty-three lines	Ditto	Samvat 1245, Vaisakha sudi 12, Madanapala.	Records restoration of a temple by a certain Kalhaka, a Gauda Brahmana.
37	Do.		Ditto ditto ...	Ditto	Ditto	Samvat 1245, Vaisakh sudi 12, Tuesday.	Contains a genealogy of a family of Pandits.

List of Inscriptions copied in 1918-19—continued.

Annual No.	Locality.	Inscribed object.	Dimensions.	Language and script.	Date and ruler's name.	Remarks.
38	Soron	Pillar in Sitaramji-ka-mandir ...	Five lines	Sanskrit, Nagari	Samvat 1247, Sravana vadi 15.	...
39	Do.	Ditto ditto ...	Seven lines	Hindi, Nagari	Samvat 1293, Savan vadi 6, Friday.	...
40	Do.	Ditto ditto ...	Four lines	Ditto	Samvat 1339, Vaisakh vadi 6, Tuesday.	...
41	Do.	Ditto ditto ...	Do.	Ditto	Samvat 1331, Vaisakh sudi 15.	A certain goldsmith died at Sukarakshetra.
42	Do.	Ditto ditto ...	Do.	Ditto	Samvat 1334, Jeth vadi 3.	...
43	Do.	Ditto ditto ...	Do.	Ditto	Samvat 1334, Jeshtha vadi 2.	Records death at this place of a certain goldsmith.
44	Do.	Ditto ditto ...	Nine lines	Sanskrit, Nagari	Samvat 1335, Jeshtha sudi 6, Saturday.	Records death of a certain person at Svarggadvarika at Sukarasthana.
45	Do.	Ditto ditto ...	Four lines	Ditto	Samvat 1335, Vaisakh vadi 6, Monday.	...
46	Do	Ditto ditto ...	Five lines	Ditto	Samvat 1336, Chaitra sudi 4, Friday.	Records death of a *Sadhu* of the Mathura family.
47	Do.	Ditto ditto ...	Four lines	Ditto	Samvat 1337, Chaitra vadi 10, Monday.	...
48	Do.	Ditto ditto ...	Eleven lines	Ditto	Samvat 1338, Kartika vadi 14, Wednesday.	Records death of a *Sadhu* at Svetadvipa at Sukarakshetra.
49	Do.	Ditto ditto ...	Five lines	Hindi, Nagari	Samvat 1341, Savan vadi 1, Thursday.	...
50	Do.	Ditto ditto ...	Four lines	Sanskrit, Nagari	Samvat 1360, Phalgun sudi 13.	...

51	Do.	Ditto	ditto ...	Do.	Hindi, Nagari	Samvat 1360, Agahan vadi 15, Sunday.	...
52	Do.	Ditto	ditto ...	Fifteen lines	Ditto	Samvat 150[illegible], Chaitra sudi 15, Wednesday.	Mentions Yogatirtha, one of the sacred places of Sukarakshetra.
53	Do.	Ditto	ditto ...	Ten lines	Ditto	Samvat 151, Asvin vadi 7, Sunday.	...
54	Do.	Ditto	ditto ...	Twenty lines	Sanskrit, Nagari	Samvat 1513, Vaisakh vadi 11, Friday.	...
55	Do.	Ditto	ditto ...	Do.	Ditto	Samvat 1515, Marga sudi 15.	...
56	Do.	Ditto	ditto ...	Eight lines	...	Samvat 1525	...
57	Do.	Ditto	ditto ...	Twenty-three lines	...	Samvat 1526, Ashadh vadi 11, Tuesday.	Illegible.
58	Do.	Ditto	ditto ..	Eight lines	Hindi, Nagari	Samvat 1528, Magh vadi 10, Sunday. Lorichandradeva.	Mentions Soron.
59	*Cancelled.*						
60	Soron	Pillar in Sitaramji-ka-mandir ...		Twenty three lines	Hindi, Nagari	Samvat 1534, Pausha sudi 1, Saturday.	Mentions a place named Badarhat.
61	Do.	Ditto	ditto ...	Eleven lines	Ditto	Samvat 1538, Marga sudi 11, Sunday.	...
62	Do.	Ditto	ditto ...	...	Ditto	Samvat 1541, Vaisakh vadi 5.	...
63	Do.	Ditto	ditto ...	Seven lines	Ditto	Samvat 1549	...
64	Do.	Ditto	ditto ...	...	Ditto	Samvat 1555, Vaisakh sudi 12.	...
65	Do.	Ditto	ditto ...	Sixteen lines	Sanskrit, Nagari	...	Records names of twelve Yogis.
66	Do.	Ditto	ditto ...	Four lines	Ditto	Samvat 1621, Marga sudi 2.	...
67	Gadhwa	Pillar in Mandapa of temple of Vishnu.		Five lines	Ditto	Samvat 1199 ...	Records names of the Ganitakara and architect of the temple.
68	Do.	Ditto	ditto	Three lines	Ditto	Do. ...	Records salutation of a Brahmana named Goguka.

List of Inscriptions copied in 1918-19—concluded.

Annual No.	Locality.	Inscribed object.	Dimensions.	Language and script.	Date and ruler's name.	Remarks.
69	Gadhwa	Pillar in Mandapa of temple of Vishnu.	Three lines	Sanskrit, Nagari	...	...
70	Ditto	Ditto ditto	Ditto	Ditto	Samvat 1199 ...	Records name of architect.
71	Ditto	Colossal image of Mahadeva in the shrine of the Triad.	Two lines	Ditto	...	Records the name of the donor.
72	Ditto	Colossal image of Vishnu in the same temple.	Ditto	Ditto	...	Same donor.
73	Ditto	Colossal image of Brahma in the same temple.	Ditto	Ditto	...	Ditto.
74	Ditto	Pillar in Mandapa of temple of Vishnu.	Seven lines	Ditto	Samvat 1199 ...	Records salutations of a Sakasena Kayasth.
75	Mathura	Pedestal of Bodhisatva statue, being No. 1558 of the Mathura Museum Register.	Three lines	Mixed Prakrit-Brahmi of the Kushana period.	Samvatsara 20, fourth month of Hemanta Kaniksha.	Records installation of the Bodhisatva image on whose pedestal it is engraved.
76	Ditto	Pedestal of Buddha image, being No. 1557 of the Mathura Museum Register.	Two lines, only 1st being readable.	Mixed Sanskrit-Brahmi of the Kushana period.	Samvat 22, 2nd month of Grishma, 30th day.	Records the installation of a Buddha image in the Pravarika-vihara.
77	Kampil	Brass image of Sumatinath, wrongly worshipped as that of all Jinas.	On entire back of the image ...	Sanskrit, Nagari	Samvat 1563, Magha sudi 15.	The image is said to have been purchased in Lucknow and is now worshipped in the modern temple of Parsvanatha.

APPENDIX D.

List of Photographs taken by the office of the Superintendent, Hindu and Buddhist Monuments, Northern Circle, during the year 1918-19.

Serial No.	Size.	Subject.	Locality.	District.
2368	Full ...	Kankali Tila : view of excavations ...	Mathura ...	Mathura.
2369	Do. ...	Image of Seshasayi Vishnu. Acquired at Pinahat, District Agra. Museum Register No. 1503.	Mathura Museum ...	Do.
2370	Do. ...	Image of headless goddess. Found in Kathoti well in Mathura city. Museum Register No. 1357.	Do. ...	Do.
2371	Do. ...	Base of a sculpture. From Sadabad, Tahsil Mathura. Museum Registar No. 1362.	Do. ...	Do.
2372	Do. ...	Image of a goddess. From Farrah, Tahsil Mathura. Museum Register No. 1284.	Do. ...	Do.
2373	Do. ...	Three sculptures excavated at Bajna Site near Mathura. Museum Register Nos. $\frac{1}{6}\frac{4}{8}\frac{3}{8}\frac{2}{2}$, $\frac{1}{5}\frac{3}{8}\frac{8}{6}\frac{2}{0}$, and $\frac{1}{5}\frac{4}{8}\frac{0}{8}\frac{2}{3}$.	Do. ...	Do.
2374	Do. ...	Six fragmentary sculptures excavated at the same site. One of them No. $\frac{1}{5}\frac{3}{8}\frac{8}{6}\frac{2}{2}$ is lower portion of a sculpture with crossed legs of a Buddha or a Tirthankara.	Do. ...	Do.
2376	Do. ...	Two architectural stones from Chaumuhar, Tahsil Chhatta. Museum Register Nos. 1358 and 1360.	Do. ...	Do.
2377	Do. ...	Four sculptures excavated at Bajna site near Mathura. Museum Register Nos. 1366, 1365, 1368 and 1364.	Do. ...	Do.
2378	Half ...	Five fragments excavated at Girdharpur Tila near Mathura. Museum Register Nos. 1329, 1330, 1319, 1328 and 1333.	Do. ...	Do.
2379	Do. ...	Image of Narayana (Museum No. 1206) and two heads (Museum Nos. 1281 and 1297).	Do. ...	Do.
2380	Do. ...	Four fragmentary sculptures being Museum Register Nos. 1283, 1264, 1282, and 1281.	Do. ...	Do.
2381	Do. ...	(*a*) Lintel or coping stone (ht. 5½″) with Kushana inscription containing name of Buddhayasas. Museum Register No. 1317.	Do. ...	Do.
		(*b*) Fragment of round object (ht. 1″) with Kushana inscription of five lines. Museum Register No. 1315.	Do. ...	Do.
2382	Do. ...	Headless Kubera (Museum No. 1337) and two lion capitals both excavated at Girdharpur site near Mathura (Museum Nos. 1327 and 1331). From Girdharpur Tila near Mathura.	Do. ...	Do.
2383	Do. ...	Three sculptures. Museum Nos. 1282, 1292 and 1280.	Do. ...	Do.
2384	Do. ...	(*a*) Part of stone drain with Kushana inscription. Museum No. 1350. Found in Matagali of Mathura city.	Do. ...	Do.
		(*b*) Fragment with Kushana inscription of one line		
		(*c*) Reverse of Museum No. 1280.		
2385	Do. ...	Bell-shaped capital and bust of a *naga* statue. From Bajna site near Mathura. Museum Nos. 1477 and 1386.	Do. ...	Do.
2387	Do. ...	Three fragmentary sculptures, excavated at Gayatri Tila near Mathura. Museum Nos. 1345, 1340 and 1347.	Do. ...	Do.
2388	Do. ...	Three standing statues, from the same site. Museum Nos. 1325, 1314 and 1334.	Do ...	Do.
2389	Do. ...	Standing statue of a Bodhisattva of the Kushana period, the head and right arm of which were altered in modern times. From the Gayatri Tila near Mathura. Museum No. 1348.	Do. ...	Do.

List of Photographs taken by the office of the Superintendent, Hindu and Buddhist Monuments, Northern Circle, during the year 1918-19—continued.

Serial No.	Size.	Subject.	Locality.	District.
2390	Half ...	Six sculptures, from the Girdharpur and Gayatri Tilas near Mathura. Museum Nos. 1320, 1282, 1311, 1326, 1308 and 1309.	Mathura Museum ...	Mathura.
2391	Do. ...	Fragment of a door-jamb showing a man and a woman standing. Excavated at the Gayatri Tila near Mathura. Museum No. 1343.	Do. ...	Do.
2392	Do. ...	Seven heads, excavated at the Girdharpur Tila near Mathura.	Do. ...	Do.
2393	Do. ...	Two fragments. From the same site.	Do. ...	Do.
2394	Do. ...	Five sculptures. From the Girdharpur Tila near Mathura and other places.	Do. ...	Do.
2395	Do. ...	Four fragments. From the same site ...	Do. ...	Do.
2396	Do. ..	Pottery and sculptural fragments excavated at the Bajna site near Mathura.	Do. ...	Do.
2397	Do. ...	Four heads. From the same site ...	Do. ...	Do.
2398	Do. ...	Fragments of cross-bars of balustrades. From the same site.	Do. ...	Do.
2399	Do. ...	Seven fragments. From the same site ...	Do. ...	Do.
2400	Do. ...	One cross-bar with elephant with two riders (Museum No. 1344) and end of an architrave sculptured with a *makara* head (Museum No. 1340). From Gayatri Tila near Mathura.	Do. ...	Do.
2401	Do. ...	Two sculptures. Museum Nos. 1389 and 1359 ...	Do. ...	Do.
2402	Full ...	Headless statue of Bodhisattva of Sam. 39. See A. P. R. of this circle for year ending 31st March 1917, page 8. Museum No. 660.	Do. ...	Do
2403	Do. ...	Headless inscribed seated statue of a Buddha or a Bodhisattva. See A. P. R. of this Circle for the year ending 31st March 1917, page 9. Museum No. 578.	Do. ...	Do.
2404	Half ...	Inscribed base with feet of a statue of a goddess. Museum No. 518.	Do. ...	Do.
2405	Do. ...	Lower portion of a sculpture showing crossed legs of a seated Tirthankara with relief and inscription on base. Museum No. 270.	Do. ...	Do.
2406	Do. ...	Inscribed seated image without upper portion. Museum No. 664.	Do. ...	Do.
2407	Do. ...	Fragment of an inscribed base with left foot (Museum No. 507) of the image and an inscribed brick. Museum No. 651.	Do. ...	Do.
2408	Do. ...	Relief (ht. 1'-5"; w. 1'-3") showing scene of a river with a *naga*, and aquatic animals. A man supporting something on his head is crossing the river. Can he be Vasudeva carrying the newly born Krishna to Gokula? Excavated at the Gayatri Tila near Mathura. Museum No. 1342.	Do. ...	Do.
2409	Do. ...	Relief showing an uncertain scene from Jaina or Buddhist mythology. Museum No. 1345.	Do. ...	Do.
2410	Do. ...	Inscribed standing image of Rishabha. See A. P. R. of this Circle for the year ending 31st March 1917, p. 10, No. 3. Museum No. 268.	Do. ...	Do.
2411	Do. ...	Four statuettes, one of which represents a woman feeding a bird (Museum No. 1307). Excavated at the Girdharpur Tila near Mathura.	Do. ...	Do.
2412	Do. ...	Inscribed image, without upper portion, of Vardhamana of Kushana year 84. See A. P. R. of this Circle for the year ending 31st March 1917, p. 10, No. 4. Museum No. 490.	Do. ...	Do.

List of Photographs taken by the office of the Superintendent, Hindu and Buddhist Monuments, Northern Circle, during the year 1918-19—continued.

Serial No.	Size.	Subject.	Locality.	District.
2413	Half ...	Inscribed sculpture exhibiting a man and a woman seated under a *kalpadruma* of the Jaina mythology. Museum No. 278. A. P. R. for the year ending 31st March 1917, p. 16, No. 25.	Mathura Museum ...	Mathura.
2414	Do. ...	Inscribed base of a Jaina statue of which only the feet survive.	Do. ...	Do.
2415	Do. ...	Inscribed base, much worn. Excavated at the Gayatri Tila, near Mathura. Museum No. 1340.	Do. ...	Do.
2416	Full ...	The large tank with Muhammadan bridge ...	Kurukshetra ...	Karnal.
2417	Do. ...	Pandavon-ka-Mandir and the tank ; from S.-W. ...	Do. ...	Do.
2418	Do. ...	Temple of Sarvan Nath ; from S.-W. ...	Do. ...	Do.
2419	Do. ...	Fort of Amin (Abhimanyu) or Chakravyuha ; from S.-W.	Do. ...	Do.
2420	Half ...	Post of a balustrade with standing figure of a *yaksha* holding a lotus flower. On top of the post is a fragmentary Kushana inscription. Discovered in the fort of Abhimanyu.	Do. ...	Do.
2421	Do. ...	Ditto ditto Another face ...	Do. ...	Do.
2422	Full ...	Karn-ka-qila ; from W. ...	Do. ...	Do.
2423	Do. ...	Ban Ganga ; from S.-E. ...	Do. ...	Do.
2424	Half ...	Temple on S.-W. corner of Gaukaran tank ; from N.-W.	Rohtak ...	Rohtak.
2425	Do. ...	Image of Ganesa at Jogion-ka-Math, four miles from Rohtak town.	Do. ...	Do.
2426	Do. ...	Standing statue of Baladeva with a miniature replica on either side preserved in the same Math.	Do. ...	Do.
2427	Do. ...	Seated image of Brahmani. In the same Math ...	Do. ...	Do.
2428	Do. ...	Four-armed seated Surya. In the same Math ...	Do. ...	Do.
2429	Full ...	Standing statue of Baladeva, piercing a tortoise with his plough which he holds in his left hand. In the same Math.	Do. ...	Do.
2430	Do. ...	Seated image of the Tirthankara Santinatha. In the same Math.	Do. ...	Do.
2431	Do ...	Standing image of Parsvanatha. In the same Math	Do. ...	Do.
2432	Do. ...	Two sculptures, one of which represents the deliverance of the earth by Varaha and the other Siva and Parvati standing side by side.	Bohr village, 5 miles from Rohtak town.	Do.
2433	Do. ...	Three images representing Karttikeya, Vamana incarnation and Chamunda.	Do.	Do.
2434	Do. ...	Suspension bridge on the Jamna River at Kalsi ...	Kalsi ...	Dehra Dun.
2435	Do. ...	Mound of Raghunath Ji ; from N.-E. ...	Hastinapur ...	Meerut.
2436	Do. ...	Ulta Khera with remains of mosque ; from E. ...	Do. ...	Do.
2437	Do. ...	Mound with remains of Muhammadan Dargah ; from S.	Do. ...	Do.
2438	Do. ...	Jaina temple ; from S.	Do. ...	Do.
2439	Half ...	Temple of Pandavesvara Mahadeva ; from S.-E. ...	Do. ...	Do.
2440	Full ...	Temple after dismantling of Modern plinth ; from W.	Malot ...	Jhelum.
2441	Do. ...	Original plinth of temple after removal of modern encasement.	Do. ...	Do.
2442	Half ...	Gateway of temple ; from W. ...	Do. ...	Do.
2443	Do. ...	Gateway showing dilapidated facing ...	Do. ...	Do.

List of Photographs taken by the office of the Superintendent, Hindu and Buddhist Monuments, Northern Circle, during the year 1918-19—continued.

Serial No.	Size.	Subject.	Locality.	District.
2444	Full ...	Group of Satghara temples: general view from S. E.	Katas ...	Jhelum.
2445	Half ...	Ditto ditto	Do. ...	Do.
2446	Full ...	Temples Nos. 1 to 3 of Satghara group; from W.	Do. ...	Do.
2447	Do. ...	Temple No. 3: south side ...	Do. ...	Do.
2448	Do. ...	South wall of Mandapa of temple No. 1 ...	Do. ...	Do.
2449	Do. ...	Temple No. 3: front view ...	Do. ...	Do.
2450	Do. ...	Do. No. 4: front view ...	Do. ...	Do.
2451	Do. ...	Buddhist Stupa; view of south side ...	Do. ...	Do.
2452	Do. ...	Do. showing part of inner structure exposed by excavation.	Do. ...	Do.
2453	Half ...	Ditto ditto ditto	Do. ...	Do.
2454	Do. ...	Pieces of sculptures found in trial excavations at the Buddhist Stupa.	Do. ...	Do.
2455	Do. ...	Stone lintel kept in house of Mahant Tulsi Das ...	Do. ...	Do.
2456	Full ...	Entrance to modern temple of Sri Ramachandra with image of Vishnu in niche.	Do. ...	Do.
2457	Do. ...	Mound to north of Satghara temples ...	Do. ...	Do.
2458	Do. ...	View of excavations: Blocks B and D; from S.-E.	Sankissa ..	Farrukhabad.
2459	Do. ...	Ditto Block A; from W. ...	Do. ...	Do.
2460	Do. ...	View of north side; Bisari Devi mound; from E....	Do. ...	Do.
2461	Do. ...	Bisari Devi mound; from N.-W. ...	Do. ...	Do.
2462	Half ...	Elephant capital of Asoka pillar; side view ...	Do. ...	Do.
2463	Do. ...	Ditto ditto front view ...	Do. ...	Do.
2464	Do. ...	Headless seated Tirthankara on bank of old bed of the Ganges.	Kampil ..	Do.
2465	Do. ...	Base of an image built in wall of Bihari-ji-ka Mandir.	Do. ...	Do.
2466	Full ...	Sitaram-ji-ka Mandir; from E. ...	Soron (ancient Sukarakshetra).	Etah.
2467	Do. ...	Ditto from S. ...	Ditto	Do.
2468	Do. ...	Ditto from S.-W. ...	Ditto	Do.
2469	Do. ...	Ditto from N.-E. ...	Ditto	Do.
2470	Do. ...	Ditto interior ...	Ditto	Do.
2471	Do. ...	Excavations in eastern portion of enclosure of Main Shrine. View after excavation and conservation; from S.	Sarnath ...	Benares.
2472	Do. ...	Excavations in eastern portion of enclosure of Main Shrine. View after excavation and conservation; from S.-W.	Do. ...	Do.
2473	Do. ...	Excavations in eastern portion of enclosure of Main Shrine. View after excavation and conservation; from N.-W.	Do. ...	Do.
2474	Do. ...	Excavations in eastern portion of enclosure. Stupa after restoration; from W.	Do. ...	Do.
2475	Do. ...	Excavations in eastern portion of enclosure. Buddhist temple after conservation; from W.	Do. ...	Do.
2476	Do. ...	Excavations in eastern portion of enclosure. Buddhist temple after conservation; from N.-W.	Do. ...	Do.

List of Photographs taken by the office of the Superintendent, Hindu and Buddhist Monuments, Northern Circle, during the year 1918-19—continued.

Serial No.	Size.	Subject.	Locality.	District.
2477	Full ...	Principal court of monastery I before clearance of dêbris; from S. E.	Sarnath ..	Benares.
2478	Do. ...	Monastery III; general view before conservation; from S.	Do. ...	Do.
2479	Do. ...	Ditto before conservation; from N.-W....	Do. ...	Do.
2480	Do. ...	Ditto after conservation; from N.-E. ...	Do. ...	Do.
2481	Do. ...	Ditto after conservation; another view	Do. ...	Do.
2482	Do. ...	Ditto west row of cells, before conservation; from E.	Do. ...	Do.
2483	Do. ...	Ditto west row of cells, after conservation; from E.	Do. ..	Do.
2484	Do. ...	Ditto south row of cells and projecting room, before conservation; from N.-E.	Do. ...	Do.
2485	Do. ...	Ditto south row of cells and projecting room, after conservation; from N.-E.	Do. ...	Do.
2486	Do. ...	Ditto south wall of cell adjoining passage in west row, before conservation.	Do. ...	Do.
2487	Do. ...	Ditto south wall of cell adjoining passage in west row, after conservation.	Do. ...	Do.
2488	Do. ...	Ditto cell projecting from south row, before conservation.	Do. ...	Do.
2489	Do. ...	Ditto cell projecting from south row, after conservation.	Do. ..	Do.
2490	Do. ...	Ditto dilapidated inner wall of 2nd cell from west in south row, before conservation.	Do. ...	Do.
2491	Half ...	Monastery IV; later wall above north row of cells, now dismantled.	Do. ...	Do.
2492	Do. ...	Do. later wall above east row of cells, now dismantled.	Do. ...	Do.
2493	Full ...	Do. cells in north row after excavation and conservation.	Do. ...	Do.
2494	Do. ...	Seated image of Vajrapani, found on the stair excavated in eastern area of the enclosure of Main Shrine.	Do. ...	Do.
2495	Half ...	Torana architrave of a window. Found in the same area.	Do. ...	Do
2496	Do. ...	Uprights of a torana similar to the above. Found in the same area.	Do. ...	Do.
2497	Do. ...	Three heads. Found in the same area ...	Do. ...	Do.
2498	Do. ...	Bust of Tara Found in the same area ...	Do. ...	Do.
2499	Quarter ..	Bust of Avalokitesvara. Found in the same area	Do. ...	Do.
2500	Half ...	Two Buddhist fragments and inscribed base of a Jaina image. Found in the same area.	Do. ...	Do.
2501	Quarter ...	Figure of Sri. Found in the same area ...	Do. ...	Do.
2502	Half ...	Image of Tryambaka-Siva or Bhairava. Found on the floor of the Buddhist temple excavated in the same area.	Do. ...	Do.
2503	Do. ...	Pedestal with five groups of six lingas each. Found in the portico of the same temple.	Do. ...	Do.
2504	Do. ...	Four-armed standing Siva. Found in the courtyard of the principal block of monastery I.	Do. ...	Do.

List of Photographs taken by the office of the Superintendent, Hindu and Buddhist Monuments, Northern Circle, during the year 1918-19—concluded.

Serial No.	Size.	Subject.	Locality.	District.
2505	Half ...	Headless Siva similar to above. Found at the same spot.	Sarnath ...	Benares.
2506	Full ...	Garhwa Fort; general view from; S.-W. ...	Garhwa ...	Allahabad.
2507	Do. ...	Ditto view of Zanan Khana; from N.-E. corner of Fort.	Do. ...	Do.
2508	Do. ...	Ditto view of Zanan Khana; from west	Do. ...	Do.
2509	Do. ...	Ditto view of tanks; from S.-W. ...	Do. ...	Do.
2510	Do. ...	Ditto view of shrines on south side; from the tank.	Do. ...	Do.
2511	Half ...	Ditto entrance to 4th cell; from east end	Do. ...	Do.
2512	Do. ...	Ditto seated image of Baladeva (height 3 feet 2 inches) placed near the cell referred to.	Do. ...	Do.
2513	Full ...	Ditto temple of the Brahmanical Trinity; front view.	Do. ...	Do.
2514	Half ...	Ditto unfinished image of Brahmani (height 4 feet 5 inches) in the same temple.	Do. ...	Do.
2515	Do. ...	Ditto square pillar (height 5 feet 1 inch) broken into two pieces. Gupta period. Lying in the same temple.	Do. ...	Do.
2516	Do. ...	Ditto similar (height 5 feet 3 inches) ...	Do. ...	Do.
2517	Do. ...	Ditto Torso of image (height 4 feet 3 inches), possibly Vishnu. Gupta period. Lying near the temple of the Brahmanical Trinity	Do. ...	Do.
2518	Do. ...	Ditto Krishna (height 4 feet) destroying the Kaliya serpent.	Do. ...	Do.
2519	Full ...	Ditto temple of Vishnu; front view ...	Do. ...	Do.
2520	Do. ...	Ditto temple of Vishnu; south view of *mandapa*.	Do. ...	Do
2521	Do. ...	Ditto temple of Vishnu; south view of sanctum.	Do.	Do.
2522	Do. ...	Ditto temple of Vishnu; dilapidated west wall of temple.	Do. ...	Do.
2523	Do. ...	Ditto temple of Vishnu; dilapidated north wall of sanctum.	Do. ...	Do.
2524	Half ...	Ditto temple of Vishnu; entrance to sanctum.	Do. ...	Do.
2525	Do. ...	Ditto part of peristyle of Zanan Khana ...	Do. ...	Do.
2526	Full ...	Ditto temple of Surya; front view ...	Do. ...	Do.
2527	Half	Deogarh Fort; circular enclosure above Raj Ghati; from E.	Deogarh ...	Jhansi.
2528	Do. ...	Ditto circular enclosure above Raj Ghati; from N.-E.	Do. ...	Do.
2529	Do. ...	Ditto circular enclosure above Raj Ghati, interior; from S.-E.	Do. ...	Do.
2530	Do.	Ditto ditto ditto	Do. ...	Do.

APPENDIX E.

List of Drawings prepared in 1915-16.

Annual No.	Serial No.	Place.	Description.	Scale.
1	347	Shekhupura (District Gujranwala).	Tank and Haran Minar : Ground plan	1/500
2	348	Ditto	Ditto ditto Section	1/500
3	349	Ditto	Gateway and Causeway of Tank : plan and section ...	1/100
4	350	Ditto	Tank Baradari : Ground plan and first floor ...	1/200
5	351	Ditto	Broken tower of tank : plan and section ...	1/48
6	352	Deogarh (District Jhansi)	Sketch drawings of certain ornamentation found on the Gupta temple.	...
7	353	Ditto	Gupta temple : Ground plan	1/60
8	354	Ditto	Group of Jain temples : Sketch plan	...
9	355	Chandpur (District Jhansi).	Monuments of Chandpur : Sketch plan	...
10	356	Ditto	Plan of Vishnu temple (A)	1/24
11	357	Ditto	Do. a temple	1/100
12	358	Dudhai (District Jhansi)	Plan of monuments designated Akhara	1/60
13	359	Phulera (District Jhansi)	Do Jarai-ka-Math	1/24
14	360	Barwa Sagar (District Jhansi).	Do. Ghugiva-ka-Math	1/30
15	361	Sarnath (District Benares).	Copied drawing No. 344	1/384

List of Drawings prepared in 1916-17.

1	362	Hastinapur (Disrrict Meerut).	Plan of Pandavesvara temple	1/100
2	363	Masrur (District Kangra).	Stand for *Tulsi* tree : plan and elevation	1/12
3	364	Ditto	Brahamnical Rock-cut temple after excavation : Ground plan	1/80
4	365	Ditto	Brahamnical Rock-cut temple : Section on A. B. ...	1/50
5	366	Ditto	Design for temple door	1/10
6	367	Benares City (Benares District).	Aurangzebi Mosque : Ground plan	1/100

List of Drawings prepared in 1917-18.

Annual No.	Serial No.	Place.	Description.	Scale.
1	368	Gorakhpur (District Gorakhpur).	Design of a temple for an image of Vishnu : Plan, elevation and section.	1/36
2	369	Harappa (District Montgomery).	Site plan of old mounds	1/240
3	370	Deograh Fort (District Jhansi).	Group of Jain temples : General plan	1/400
4	371	Ditto	Detailed plan of Jaina temple No. 1	1/48
5	372	Ditto	Ditto ditto No. 5	1/16
6	373	Ditto	Ditto ditto No. 12	1/48
7	374	Ditto	Ditto ditto No. 15	1/48
8	375	Ditto	Ditto ditto No. 19	1/32
9	376	Ditto	Ditto ditto No. 28	1/12
10	377	Deogarh(District Jhansi)	Gupta temple : Ground plan	1/50
11	378	Ditto	Ditto Section	1/50
12	379	Ditto	Ditto Ground plan	1/48
13	380	Ditto	Ditto Section	1/48
14	381	Ditto	Ditto West elevation	1/48
15	382	Ditto	Ditto General plan	1/400
16	383	Sarnath (District Benares).	Site plan showing Kittoe's Monastery and a new monastery excavated in 1917-18.	1/200

List of Drawings prepared in 1918-19.

Annual No.	Serial No.	Place.	Description.	Scale.
1	384	Sarnath (District Benares).	Proposed Chhatri for the Asoka column: plan, section and elevation.	1/48, 1/200
2	385	Gorakhpur ...	Design of a temple for a Vishnu Image: plan and elevation	1/120
3	386	Sarnath (District Benares).	Proposed quarters for servants: plan, section and elevation.	1/300, 1/120
4	387	Ditto	Proposed quarters for servants: plan	1/120
5	388	Deogarh Fort (District Jhansi).	Copy of a drawing No. 377 (ground plan of Varaha temple)...	1/100
6	389	Katas (District Jhelum).	Satghara temple: Site plan	1/150
7	390	Ditto	Satghara temples: section of temple No. 1	1/48
8	391	Ditto	Satghara temples: ground plan and plans on 1st, 2nd and 3rd floors, temple No. 1.	1/48
9	392	Ditto	Satghara templess: plan, temple No. 2	1/16
10	393	Ditto	Ditto ditto temple No. 2, front elevation ...	1/24
11	394	Ditto	Ditto ditto Section ditto ...	1/24
12	395	Ditto	Temple No. 2: Modern paintings	1/3
13	396	Ditto	Buddhist Stupa: plan and elevation...	1/48
14	397	Ditto	Ditto section from N. to S.	1/48
15	398	Garhwa Fort (District Allahabad).	Garhwa Fort: general plan	1/300
16	399	Ditto	Vishnu temple; ground plan	1/40
17	400	Sarnath (District Benares).	Eastern portion of enclosure of main shrine showing excavations carried out in 1919.	1/80
18	401	Ditto	Plan, elevation and section of a stone *stupa* unearthed in this area.	1/48
19	402	Garhwa Fort (District Allahabad).	Temple of Surya: plan	1/48

APPENDIX F.

List of Ancient Hindu and Buddhist Monuments in the Punjab, declared protected under the Ancient Monuments Preservation Act, VII of 1904.

Serial No.	District.	Locality of monument.	Name and description of monument.	No. and date of Government Notification.
1	Rawalpindi	Manikyala, 5 miles north-east of Thana Riwat.	Tope or stupa	No. 849 of 9th December 1909.
2	Do. ...	Balar, 5½ miles north of Shahdheri.	Tope	Ditto ditto.
3	Do. ...	Mauza Majawir, Gangu Bahadur, the village of Jandiala and the village of Shahpur.	The ancient site of Taxila ...	No. 252 of 4th April 1911.
4	Attock ...	Baoti Pind, 5 miles east of Hassan Abdal.	Tope and monastery ...	No. 849 of 9th December 1909.
5	Jhelum ...	Malot, 10 miles north of Lilla.	Temple (ruined) ...	Ditto ditto.
6	Do. ...	Ditto	Gateway	No. 487 of 28th February 1913.
7	Shahpur ...	Bhera, 30 miles north-east of Shahpur.	Site of ancient city ...	No. 849 of 9th December 1909.
8	Do. ...	Vijjhi, 2 miles north-west of Miani.	Ditto ...	Ditto ditto.
9	Do. ...	Amb, 5 miles south of the Sakesar Peak.	Three temples inside the fort	Ditto ditto.
10	Sialkot ...	Sialkot city	Tibba Jalian	Ditto ditto.
11	Kangra ...	Kangra	Ruined fort	Ditto ditto.
12	Do.	Baijnath	Temples of Baijnath and Sidhnath.	Ditto ditto.
13	Do. ...	Tira Sujanpur	Katoch Palace	Ditto ditto.
14	Do. ...	Nurpur	Ruined fort	Ditto ditto.
15	Do. ...	Kotlah	Ditto	Ditto ditto.
16	Do. ...	Chetru, 6 miles from Bhagsu	Buddhist stupa known as Bhim Tila.	Ditto ditto.
17	Do. ...	Hat near Bajaura, Kulu Sub-division.	Temple of Basheshar Mahadeo	Ditto ditto.
18	Do. ...	Dasal, Kulu Sub-division ...	Temple of Gauri Shankar ...	No. 101 of 26th January 1912.
19	Do. ...	Nagar, Kulu Sub-division ...	Ditto	Ditto ditto.
20	Do. ...	Bilaspur, Tahsil Dehra ...	Monolithic temples at Masrur with sculptures lying in and outside of it.	No. 651 of 2nd October 1913.
21	Karnal ...	Thanesar	The ancient mound known locally as "Raja Karn ka Qila."	No. 849 of 9th December 1909.
22	Ambala ...	Kapal Mochan, 12 miles north of Jagadhari.	Ruined temples ...	Ditto ditto.
23	Rohtak ...	Khokra Kot	Site of ancient city ...	Ditto ditto.
24	Do. ...	Mohan Bari, 20 miles south-west of Jhajjar	Ditto ...	Ditto ditto.
25	Ludhiana	Sunet, 4 miles south-west of Ludhiana	Ancient site of Sunet ...	Ditto ditto.
26	Delhi ...	Delhi	Asoka pillar on ridge ...	Ditto ditto.
27	Do. ...	Ditto ...	Asoka pillar at Firozabad ...	Ditto ditto.
28	Do. ...	Old Delhi (Qutb) ...	Iron pillar, Hindu remains ...	Ditto ditto.
29	Kangra ...	Kanyara	Rock inscription ...	No. 460 of July 18, 1916.
30	Do. ...	Pathiar	Ditto ...	No. 519 of 22nd August 1916; No. 735 of 1st December 1916.

List of Ancient Hindu and Buddhist Monuments in the United Provinces declared protected under the Ancient Monuments Preservation Act, VII of 1904.

Serial No.	District.	Locality of monument.	Name and description of monument.	No. and date of Government Notification.
1	Gorakhpur	Kasia, 21 miles north of Tahsildeoria.	The Buddhist remains at Matha Kuar-ka-Kot.	No. 1261-M./78 of 23rd April 1907.
2	Do.	Anrudhva near Kasia ...	A mound	No. 124-M./78 of 15th January 1907.
3	Do.	Ditto ...	Ramabhar Stupa and mound...	Ditto ditto.
4	Do.	Khukhundu, pargana Salempur	Ancient site	No. 2997-M./367 of 12th November 1907.
5	Do.	Rudarpur, pargana Silhat, 30 miles south-east of Gorakhpur.	Ditto	No. 3000 of 12th November 1907.
6	Basti ...	Piprahva, Bridpur Estate, pargana Bansi East.	The site of the stupa and monastery of the Sakyas.	No. 3049-M./367 of 8th November 1906.
7	Do. ...	Pipri, Bridpur Estate, pargana Bansi East.	Ancient site	Ditto ditto.
8	Etah ...	Bilsar	The site of the Gupta remains.	
9	Do. ...	Noh Khas, Tahsil Jalesar ...	Two mounds together with a statue, ancient sculptures and other antiquarian remains, Noh Khas and Noh Khera.	No. 1471-M./367-9 of 24th June 1913.
10	Aligarh ...	Goraedhana, Tahsil Iglas ...	Three mounds	No. 1475-M./367-9 of 24th June 1913.
11	Muttra ...	Muttra	Kankali Tila, Jail mound and Chaubara mound.	No. 2844-M./367 of 16th October 1906.
12	Do. ...	Do.	Pali khera mound.	
13	Do. ...	Brindaban near Muttra ..	Old temple of Radha Ballabh ,, ,, Jugal Kishore ,, ,, Gobind Deo ..	No. 2128-M./841 of 4th August 1909.
14	Do. ...	Muttra ...	Chamunda Tila and Ahalayaganj	No. 1570-M./367-9 of 8th July 1913.
15	Do. ...	Mauza Rai near Bhadar about 11 miles from Muttra.	A mound	Ditto ditto.
16	Do. ...	Mauza Sonauth near Nagla Jhenga.	Do.	Ditto. ditto.
17	Do. ...	Shahpur-Ghosana, 3 miles north-east of Muttra.	An extensive site containing a high mound about 100′ square, apparently a fort with ramparts and corner turrets.	No. 1503-M./643 of 29th August 1910.
18	Do.	Mat, a village	Ancient site at a distance of one mile from that village with shrub jungle and containing fragments of images.	Ditto ditto.
19	Do. ...	Mora, a village	Ancient site one mile west of the village and 6 miles west of Muttra.	Ditto ditto.
20	Do. ...	Ganesra	Two mounds situated between the Chaurasi Jain temple and the village of Ganesra. The second mound known as Singer Tila.	No. 1503-M./643 of 29th August 1910.
21	Do. ...	Jaisinghpura	A mound measuring 100′×530′; the centre is occupied by small brick platform 19′×17′.	Ditto ditto.
22	Allahabad ..	Bhita	Ancient monuments ...	No. 1881-M./36 of 3rd November 1911.
23	Do. ...	Sheorajpur	Garhwa Fort	No. 622-M./367 of 17th May 1911.

List of Ancient Hindu and Buddhist Monuments in the United Provinces declared protected under the Ancient Monuments Preservation Act, VII of 1904—continued.

Serial No.	District.	Locality of monument.	Name and description of monument.	No. and date of Government Notification.
24	Agra ...	Rajwara, a village ...	Jaswant Singh-ki-Cahatri ...	No. 3131-M./357 of 24th November 1909, confirmed by No. 758-M. of 31st March 1910.
25	Dehra Dun	Kalsi	The Asoka Stone	No. 2067-M./367-M. of 27th July 1909, confirmed by No. 3119/367-M. of 23rd November 1909.
26	Do.	Lakha Mandal near Kalsi ...	Temple and images in its vicinity	No. 2071-M./367 of 27th July 1909, confirmed by No. 3128-M./367 of 23rd November 1909.
27	Gonda and Bahraich.	Balrampur Estate ...	Saheth-Meheth, 12 miles from Balrampur on Balrampur-Akauna Road.	No. 1897-M./367 of 22nd July 1907.
28	Benares ...	Sarnath	The site containing all the ancient monuments on the Buddhist site of Sarnath.	No. 1923-M./367 of 8th September 1908.
29	Cawnpore ...	Bhitargaon, Tahsil Narwal ...	The site of ancient brick temple together with the whole area of land within the compound wall.	No. 1928-M./367 of 8th September 1908.
30	Do. ...	Parauli, Tahsil Narwal ...	The site of temple known as "Mahadeo Baba" together with a strip of land three yards around the said site.	Ditto ditto.
31	Do. ...	Bihpur near Rar, Tahsil Ghatampur.	The site of temple known as "Phulmati Devi" together with a strip of land 2 yards wide on the other three sides of the temple site.	Ditto ditto.
32	Do. ...	Simbhua, Tahsil Cawnpore ...	The site of temple together with a strip of land 3 yards wide around the plinth of the temple.	Ditto ditto.
33	Do. ...	Bithur, Tahsil Cawnpore ...	Remains of the fort of Uttanpada.	No. 1998-M./357 of 15th December 1911.
34	Fatehpur ...	Tindauli, pargana Bindki ...	The site of one temple together with whole area of land situated within 100 yards of the site.	No. 1928-M./367 of 8th September 1908.
35	Do. ...	Bahua, pargana Gazipur ...	Ditto ditto.	Ditto ditto.
36	Do. ...	Kurari, 2 miles north of Bahua.	The site of 4 temples together with whole area of land situated within 100 yards of the site.	Ditto ditto.
37	Do. ...	Thithaura, pargana Fatehpur	The site of two temples together with whole area of land situated within 100 yards of the site.	Ditto ditto.
38	Do. ...	Saton, 4 miles from Bahrampur, pargana Fatehpur.	The site of one temple together with whole area of land situated within 100 yards of the site.	Ditto ditto.
39	Almora ...	Jageswar ...	Temple of Jageswar ...	No. 449-M./367-28 of 5th March 1915, confirmed by No. 896-M./367-28 of 20/23th May 1915.
40	Do.	Do. ...	Temple of Mrityunjaya ...	Ditto ditto.
41	Do. ...	Do. ...	Navadevi or Nau Durga shrine	Ditto ditto.
42	Do. ...	Do. ...	Surya shrine ...	Ditto ditto.
43	Do. ...	Do. ...	Navagraha shrine ...	Ditto ditto.

List of Ancient Hindu and Buddhist Monuments in the United Provinces declared protected under the Ancient Monuments Preservation Act, VII of 1904—continued.

Serial No.	District.	Locality of monument.	Name and description of monument.	No. and date of Government Notification.
44	Almora ...	Jageswar ...	Pyramidal shrine ...	No. 449-M./367-28 of 5th March 1915, confirmed by No. 896-M./367-28 of 20/28th May 1915.
45	Do. ...	Do. ...	Kubera shrine ...	Ditto ditto.
46	Do. ...	Do. ...	Temple of Chandika Devi ...	Ditto ditto.
47	Do. ...	Do. ...	Dandeswar Temple ...	Ditto ditto.
48	Do. ...	Dwarahat ...	Group of temples, a site known locally as Kacheri.	No. 593-M./367-28 of 26th March 1915, confirmed by No. 830-M./367-28 of 10/15th May 1915.
49	Do. ...	Do. ...	Gujardeo Temple close to the Syalde Pokhar.	Ditto ditto.
50	Do. ...	Do. ...	Group of temples, a site known locally as Maniyan.	Ditto ditto.
51	Do. ...	Do. ...	Group of temples, a site known as Ratan Deo, west of Gujardeo Temple.	Ditto ditto.
52	Almora ...	Do. ...	Badrinath Temple ...	Ditto ditto.
53	Do. ...	Do. ...	Mrityunjaya Temple ...	Ditto ditto.
54	Do. ...	Do. ...	Bandeo Temple on the left bank of Khiro.	Ditto ditto.
55	Do. ...	Do. ...	Kutambari Deo temple ...	Ditto ditto.
56	Farrukhabad	Sankisa ...	Ancient remains ...	No. 2614-M./367-45 of 27th October 1915.
57	Almora ...	Village Champawat ...	Naula ...	No. 900-M./367-36 of 22nd/25th July 1916, confirmed by No. 1233-M./367-36 of 13th October 1916.
	Do. ...	Kotwali ...	Chabutras Singhori ...	
58	Basti ...	Maghar village ...	Double shrine of Kalur Shah (Hindu and Muhammadan).	No. 412-M./367-52 of 30th March 1917, confirmed by No. 619-M./367-52 of 22nd May 1917.
59	Jhansi ...	Barwasagar village ...	Jarai-ka-*math* ...	No. 558-M./367-47 of 2nd May 1917.
60	Do. ...	Ditto ...	Ghugua-ka *math* ...	Ditto ditto.
61	Do. ...	Ditto ...	Chandel temple ...	Ditto ditto.
62	Do. ...	Ditto ...	Barwasagar fort ...	Ditto ditto.
63	Do. ...	Gahrao village ...	Gahrao-ka-*math* ...	Ditto ditto.
64	Do. ...	Sakrar village ...	Chandel temple ...	Ditto ditto.
65	Lalitpur ...	Sansa	...	No. 558-M./367-47, of 2nd May 1917.
66	Jhansi ...	Chandpur	Belmori	Nos. 887-M./367-47-11, of 17th August 1917, confirmed by No. 1106-367-47 II of 16th October 1917.
67	Do. ...	Do.	Jain temples	Ditto ditto.
68	Do. ...	Do.	Vishnu and Lakshmi Narayan shrines.	Ditto ditto.
69	Do. ...	Do.	Jhammar	Ditto ditto.
70	Do. ...	Do.	Vishnu temple known as Bhandaria.	Ditto ditto.
71	Do. ...	Do.	Sahasra Linga ...	Ditto ditto.
72	Do. ...	Do.	Varaha, inscribed column and ruined shrines.	Ditto ditto.
73	Do. ...	Do.	Small temple in the jungle ...	Ditto ditto.
74	Do. ...	Do.	Two monolithic pillars ...	Ditto ditto.
75	Do. ...	Do.	Inscribed slab of 13th century.	Ditto ditto.
76	Do. ...	Do.	Inscribed slab, dated 1325 Samvat.	Ditto ditto.

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List of Ancient Hindu and Buddhist Monuments in the United Provinces declared protected under the Ancient Monuments Preservation Act, VII of 1904—concluded.

Serial No.	District.	Locality of monument.	Name and description of monument.	No. and date of Government Notification.
77	Jhansi ...	Dudhai village	Temples at Ladhaura ...	No. 950-M./367-47-1 of 7th September 1919, confirmed by No. 1209/367-47-1 of 9th November 1917.
78	Do. ...	Ditto	Linga or Mahadeva ...	Ditto ditto.
79	Do. ...	Ditto	Banbaba	Ditto ditto.
80	Do. ...	Ditto	Varaha near tank ...	Ditto ditto.
81	Do. ...	Ditto	Bajrang	Ditto ditto.
82	Do. ...	Ditto	Jain temples	Ditto ditto
83	Do. ...	Ditto	Chhatri with Varaha ...	Ditto ditto.
84	Do. ...	Ditto	Akhara	Ditto ditto.
85	Do. ...	Ditto	Rock-cut Narasimha ...	Ditto ditto.
86	Do. ...	Ditto	Bania-ki-Barat ...	Ditto ditto.
87	Do. ...	Ditto	Larger Surang ...	Ditto ditto.
88	Do. ...	Ditto	Lesser Surang ...	Ditto ditto
89	Do. ...	Deogarh village	Gupta temple ...	No. 958-M./367-47-III of 10th September 1917, confirmed by No. 1162-M./367-47-III, of 1st November 1917.
90	Do. ...	Ditto	Ghats	Ditto ditto.
91	Do. ...	Ditto	Kuraiya Bir temple ...	Ditto ditto.
92	Do. ...	Ditto	Jain temples in Fort ...	Ditto ditto.
93	Do. ...	Deogarh	Varaha temple in Fort ...	No. 933-M./367-47-III of 23rd August 1918.
94	Lucknow ...	Ilkait-ganj	Bridge over the Bita river and the temple attached to it.	No. 565-M./367-46 of 3rd May 1917, confirmed by No. 749-M./367-46 of 2nd July 1917.
95	Hamirpur...	Rahilya	Rahilya temple ...	No. 291-M./367-67 of 21st February 1919.
96	Do. ...	Do.	Kakra morh temple ...	Ditto ditto.
97	Do. ...	Do.	Makarbai temple ...	Ditto ditto.
98	Do. ...	Do.	Sijari temple ...	Ditto ditto.

3 EB—600—26-2-20—SGPP Lahore.